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SOME Remarkable Passages IN THE Holy LIFE and DEATH OF *GERVASE DISNEY*, Esq;

To which are added Several

LETTERS and POEMS.

—*Being dead, yet speaketh*, Heb. 11. 4.

LONDON,
Printed by *J. D.* for *Jonathan Robinson* at the *Golden-Lion* in St. *Paul's* Church-Yard, MDCXCII.

4

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MVSEVM
BRITAN
NICVM

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To my Honoured Mother Mrs. BARBARA DISNEY, *my Dear Sister Mrs.* MARY DISNEY, *with other near Relations, for whose use this Book was chiefly intended.*

Ever-Honoured Mother, and Dear Sister, &c.

THE following Sheets which I found written by my Dear Brother (now in Glory) with his own Hand, being dedicated by himself to you; I do accordingly, with much satisfaction, humbly present them to you. And tho they are but the rougher Draughts of what was intended by my Brother, (he having begun himself, and made some progress

in the tranſcribing of them, when it pleaſed the Lord to call him to himſelf): Yet in ſuch a Dreſs I am confident they will be no leſs acceptable and welcome to you, coming from that Hand that wrote them, for whoſe peruſal it was that they were eſpecially intended.

The Advice which my Brother has left towards the Cloſe of his Life (Dear Siſter) had he lived to perfect what he had begun, I believe, would have been in every particular ſuted by himſelf to you, wherein it now differs from your Circumſtances; but my Brother not reaching ſo far with his own Pen, I thought it better to tranſcribe it as it was, than in any thing material to alter or vary from the Original.

And that this Book may reach the Hands of all Relations, for whom it was deſigned; and may be of uſe to others alſo, into whoſe Hands

Hands it may by Providence be caſt, (which I am confident is yours, and I hope the deſire of all that are intereſted herein) perſwaded much in the making of it thus publick. And upon that account I have omitted in the Poems (with ſome few of the Letters) what I thought was leſs of publick Uſe or Concernment. And towards the Cloſe of all, have taken leave to add ſome Hymns, *&c.* which I found written by my Brother in another Manuſcript of his, (I ſuppoſe more lately) which I hope may be uſeful.

The Lord accompany them all with his Bleſſing, that they may be ſo, into whoſe Hands ſoever they come; that by ſuch Helps, ſurviving Friends, and all that read them, may be more fit, and ripened faſter for that Bleſſed State, where Friends (united here in Chriſt) ſhall meet again, and

join together in the Eternal Praises of our great Creator and Redeemer; of which Number that so vile a one may be, (through rich and glorious Grace) he begs your Prayers, who is,

Most Dear and Honoured Mother,

July 4. 1692. (Till Death)

Your Obedient Son,

And

Dear Sister, *&c.*

Your Affectionate Brother and Servant

D. DISNEY.

TO THE READER.

Courteous Reader,

IF thou beest one acquainted indeed with Religion, and hast so far approved of its Laws and Principles, as to give up thy self to the study and practice thereof; thou dost not need any one should tell thee, that it is a serious, and deserves to be a commanding Thing, and not to be played and trifled with: There is nothing in all the World to be compared with it, because of its Excellency; nothing to be minded above it, or equally with it, because of its Importance.

But alas! alas! how little is there of pure and undefiled Religion upon Earth? In how few is it to be seen in its Power and Glory? A great number of Persons have their Religion to choose, being altogether indifferent, rude Matter fit for any Form, ready to receive any Impression; that shall be their Religion which is most easy, and gives the greatest Latitude, and hath pre-

ſent Safety and temporal Advantages to commend it to them; but let the Pretences of theſe be what they will, for certain their Belly is their God.

Others are to be found, who ſeem to have choſen and pitch'd upon their Religion, and that the true One; they have given up their Names to Chriſt, make profeſſion of him, wear his Livery; but they do ſo untowardly manage the matter, that Religion receives no Honour from them, nor are they like to reap any ſaving Benefit by it: And doubtleſs this is one great reaſon why it gains ſo little in the World, why it ſtrikes no more awe upon By-ſtanders, why it gets no more Love and Reſpect, why it hath no more Followers, no more to embrace it; becauſe though abundance of People have their Tongues tipt with it, there is very little of it made viſible in their Lives; though they love now and then to talk of it, they do not care to be in all things govern'd by it; but inſtead of that, are its Reproach and Diſparagement, contradicting their Holy Profeſſion, by an unſuitable and unworthy Converſation; there is very little, if any thing at all, of the Power of Godlineſs diſcovering it ſelf in them.

In

In the Church and publick Aſſemblies, and during the time of Religious Worſhip, there you may poſſibly ſee in them ſomething of Solemnity, a ſerious Deportment, a compoſed Countenance, an attentive Ear; ſo that one who obſerves them, will be ready to conclude them really ſet for God, and greatly devoted to his Fear and Service. But when that Work is over, how much are they altered from what they ſeem to be? Take notice of them in their Converſes with Men, their Diſcourſes at their Tables, their Carriage in their Families; nay could you look into their Chambers and Cloſets, you would quickly find too much reaſon to fear that Religion and they are too great Strangers. O how common a thing is it to ſee in Men and Women, making a Profeſſion, ſhameful Neglects frequent, if not conſtant Omiſſions of Duty, together with other great Miſcarriages and unjuſtifiable Actions, notwithſtanding that glorious Light which hath ſhined among us, thoſe precious Ordinances which have been afforded to us, and are yet continued, notwithſtanding that Holy Communion which they have entred into; and thoſe repeated Obligations which have been laid upon them both by God and themſelves, beſides thoſe various and

tre-

tremendous Judgments with which the Holy, but provoked, God hath followed us in these Nations, that by them he might humble us, and prove us, and make us better.

The Strength and Spirits of too many are exhauſted, and ſpent upon matters of leſs worth and concernment, while the Vitals of Chriſtianity are miſerably forgotten and overlook'd. O that God would be graciouſly pleaſed to pour out more of his Spirit on thoſe who are called by his Name, that ſo the old Godlineſs might be reſtored and revived among us; and we may not only look forth as the Morning, and fair as the Moon that hath its Spots, but alſo as the Sun when he is at his Meridian, in his Brightneſs, and Height and Strength; And when once it comes to that, then will the Church be terrible as an Army with Banners.

Our Gracious God hath of late been exalted in his own Strength, and triumphed glorioufly; He hath done great Things for us, of which we are glad: O that we would put on all the Strength we have, and put it forth, and go to God for more, and be exalted in our Deſires, and Zeal, and Endeavours, and do to our utmoſt for God.

O

O that all those who name the Name of Christ, would part from Iniquity, and labour to ſtand compleat in the Will of God, filling up their Days, and Places, and Relations with Duty, and leading ſuch unblameable and exemplary Lives as may condemn the wicked World, and be expreſſive of God, and ſhew forth the Vertues of him that hath called them out of Darkneſs into his marvellous Light. O that I could ſee the Church, the Lamb's Wife, in her Bravery, in her Garments of wrought Gold, as a Bride made ready for her Husband; and ſo the Beauty of the Lord our God upon all thoſe who own themſelves his Children, begotten to him by the Goſpel.

Reader, The worthy Author of this ſmall Piece (which is now put into thine Hands, by an Hand of Love) was one of mine intimate Acquaintance; a Gentleman, yea and more than ſo, a Godly Man, a Man in Chriſt; of a Worſhipful Family, and which is yet more, of the Houſhold of Faith; one that could fetch his Pedigree from Heaven, and call God, Father. He had a good Temporal Eſtate, the Comforts of this Life having been bountifully dealt unto him, but he did not take up with them, nor value himſelf

ſelf by them: for he was rich toward God, rich in Faith and good Works.

After many Troubles which he met with, divers toſſes and tumblings which diſturbed that ſweet Repoſe he otherwiſe would gladly have taken, he did by the good Hand of God upon him fix in this City, where he had a comfortable enjoyment of himſelf, ſitting with great delight under the refreſhing Shadow of his deareſt Lord, in the moſt precious Ordinances of the Goſpel. It pleaſed God after a conſiderable time, to direct and incline his Heart to join himſelf to that Flock of Chriſt, over which the Holy Ghoſt hath made me Overſeer: In which he was very eminent for his conſtant Attendance, and ſerious Attention, and great Affection. He took the Sermons deliver'd, verbatim, read them to his Wife and Family when he came home; and ſeveral of them he wrote out in a very fair Hand, that he might leave them behind him for the benefit of others.

He was an humble and holy Chriſtian, no Buſy-body, not captious nor quarrelſom, a Companion of all thoſe that feared God, for in them was all his Delight, as the Excellent Ones of the Earth. Moſt willing to condeſcend to, and be familiar with

Perſons

Perſons of low Degree; not valuing any ſo much by what they had of the World, as by the Relation in which they ſtood to Chriſt, and by the Spirit, Grace and Diſpoſition of Chriſt, which diſcover'd it ſelf in them. He was no Faſhion-monger, Genteel, but not Gaudy, Neat, but Modeſt and Sober; ſo adorning himſelf as that he might adorn the Doctrine of his God and Saviour, putting on Chriſt, and Mercy, and Bowels, and over all Humility; that was the upper Garment through which the reſt were ſeen, being immovably reſolved to keep the Commandments of God. He bid Evil-doers depart from him, and was a Companion of them that would walk with him in the Way everlaſting: They and none but they were the Men of his Choice. When our publick Liberty was by our good God graciouſly given us, after very long and furious Storms had been upon us, he ſoon made choice of me for his Paſtor; and that Flock of Chriſt which I am appointed to water, and lead into green Paſtures, and by the ſtill Waters; he did, as I ſaid before, chooſe to walk in a Holy Communion with: And with them he continued, until the Great God, in whoſe Hand our Times are, was pleaſed to remove him to the Church Triumphant

umphant in Heaven. During all that Time, he was very exemplary to others, and no leſs pleaſant to me.

I being deſired one Day to preach the Morning-Lecture in Southwark, *he would needs accompany me. We together croſſed the Water, and either going or returning, he got Cold, which was obſtinate, and kindled in him a Feaver, and that Feaver conſumed him; his little Oil ſpent aſpace, and the Lamp of his precious and much deſired Life, was ſoon extinguiſhed. But O, how did he ſhine and glorify God in that Fire! How ſweetly did he carry toward him, without any Quarrelling, or the leaſt ſpice of Diſcontent; I heard not the leaſt word that ſpake a Diſlike of the Providence; No, no, his Spirit was, as it ought to be, ſubmitted to the Divine Will, and he at God's diſpoſal, ready to die: for Preparation had been his Work, and willing to die, for that would be his Advantage. His ſubmiſſive Reſignation to the Holy Will of God herein, ſee in the Record he left in his Diary in the beginning of his Sickneſs, thus;* 'March 10. *Through* 'Mercy, *this Day much better with me* 'than my Deſert, *tho I find my ſelf ſome-* 'what *indiſpos'd by Cold, full of Aches*

'and

'and Pains, and Chillineſs, and ſore Eyes; 'the Lord, if it be his Will, heal me this 'Night, or grant a Preparedneſs for his 'Pleaſure, and that as the outward Man 'decays, the inward Man may be renewed 'day by day: The Lord pardon my Sin, 'and accept of Praiſe for all Mercies. And the Night following, (which was the laſt he writ in his Diary) he recorded it thus; 'March 21. This Day ſome Di-'ſtemper ſeems to hang upon me, thô not 'worſe (bleſſed be God) than laſt Night; 'The Lord in Mercy heal me, and recover 'me, or fit me for thy Pleaſure: The 'good Lord fit me for the approaching 'Sabbath, and make it a good Day to my 'Soul for Chriſt's Sake. Pardon my Sin, 'and take Praiſe.

And God was exceeding gracious to him, for he chained up Satan ſo that he could not throw one fiery Dart at him; and he enabled Conſcience to bear its Teſtimony to his filial State, and having led his Converſation in the World in Simplicity and godly Sincerity, not with fleſhly Wiſdom, but by the Grace of God; and alſo he lifted upon him the Light of his Countenance, ſhed abroad his Love in his Heart by the Holy Ghoſt which had been given

given him, and furniſhed him with ſuch an Anchor of Hope as was fixed within the Vail, and both ſure and ſtedfaſt. And all this being done for him, it was not in the power of the King of Terrors to affright him; but in his neareſt Approaches he could look him in the Face without any Diſcompoſure, and not only triumph over him as a baffled and conquer'd Enemy, whoſe Teeth were broken and Sting loſt, but likewiſe bid him welcome as a Meſſenger ſent by his Father to do him a real Kindneſs: And knowing whom he had believed, he could with Joy breath out his Laſt, and take his Flight to the unſeen World; where, as he was ſure, his deareſt Lord had taken up his own Reſt at the Right-hand of his Father, and there prepared a Place for him.

That I may contract; After God had touch'd his Heart, He lived as one that knew he ſhould die, and he died as one that knew he ſhould live better than ever. He lived in Holineſs, and he died in Faith. His Ways were Righteous, and his End was Peace. Now he is gone to Reſt, and rejoice in that God whom he ſerved, and with whom he walked while he was here. What Earth hath parted with, Heaven hath

hath receiv'd: His Death was a Loſs to many, to me that was his Paſtor; for with him I ſometimes took ſweet Counſel, rejoicing in the Greatneſs of that Love and Zeal he had for God in his holy Diſcourſes, and Expreſſiveneſs of a Goſpel-Temper. A Loſs to the Church *of which he was a Member; in which he was very lovely and acceptable for his Carriage under Ordinances, and Management of himſelf after them. A Loſs* to the Poor, *who found his Hand liberally, yet withal prudently open for their Relief. But above all, a Loſs* to his dear Yoke-fellow, *who indeed felt the Smart of the Blow, yet was dumb, and opened not her Mouth, becauſe the Lord had done it. And it highly becomes her, me, and us all, to be ſilent, and acquieſce in the Providence of that God, who being infinite in Wiſdom, doth all things well without Miſcarrying in a Circumſtance.*

In this Book, which is now put into thy Hands, kind Reader, thou haſt his Picture, though indeed it is but a rude Draught; and in it thou maiſt diſcern much of the Frame of his Spirit, and ſee how he was wont to exerciſe himſelf, while many of his Rank are for Hawks and Hounds, for

Cards and Dice, and worſe things too. O that ſuch as read it, would tread in his Steps, and by his Example learn to take care of their immortal Souls, and Pains about them; for their Intereſt is the greateſt, and ſhould be moſt minded, and firſt ſecur'd. Wilt thou pleaſe to read it with Prayer, and an hearty Deſire of being the better for it, and then I do not queſtion but thou wilt be ſo. The Author's Will was, that it ſhould be communicated to his Relations; for he was an hearty Friend to their Souls: His affectionate and worthy Brother hath rather choſen this way of publiſhing it, that ſo the Benefit thereby might be more extenſive: And if their united Deſire and Deſign do take, there are Hundreds that will make their thankful Acknowledgments, and bleſs God. In it there are many things worthy of thy notice: It is before thee, and I ſhall leave them to thine own Obſervation; only a word or two.

Here thou wilt ſee how much he was afraid of Sin, which is the baſeſt of Evils, and doth the greateſt Miſchief in the World. Here thou wilt ſee his ſecret and daily retiring into himſelf, and communing with his own Heart; though too many

ny are, yet he was not a Stranger at home. Thou maiſt ſee the conſtant Watch he kept, as knowing how many Enemies he had abroad, how many Snares he walked among, and that there was in his own Boſom a ſlippery and treacherous Heart, by no means to be truſted. Thou maiſt ſee his Self-Reflections, Self-Condemnings, his Fears, his Cares, his Profiting by Ordinances, his Conjugal Affections, his Senſe of Afflictions, his Care to make his Peace with God, and to keep up a Communion with him, and a great deal more. The Father of Mercies bleſs all to thee, and make thee a Bleſſing to others. So Prays

Thy Soul's Well-wiſher,

London.
From my Study,
June 3, 1692.

SAMUEL SLATER.

POSTSCRIPT.

HE ſeemed to have for ſome Months before his Death, a deeper, and more than uſual Senſe of the Sins of his Youth; which, as by his own Pen he has much lamented, ſo he would then afreſh frequently mention, and much bewail them. He ſaid ſometimes, that youthful Sins would make work for after Repentance in riper Years. In the beginning of his laſt Illneſs he expreſt his Sorrow, he had ſpent ſo much Time in Coffee-Houſes; and that if it ſhould pleaſe the Lord to ſpare him, he would ſpend more of it in his Cloſet.

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Some PASSAGES moſt remarkable in the whole Courſe of my LIFE, collected, taken, and methodiſed, by my own Hand, out of my Diary (for the moſt part); though I have not omitted other Things, as they have occur'd to Memory.

In which I have diſcovered my darker Side, in the Days of my Unregeneracy; as alſo my brighter Side, after it pleas'd the Lord to touch my Heart with a Senſe of Sin, to awaken my Conſcience, to ſhew me my undone and loſt Condition by Nature, and my need of a Saviour.

In the Month of October, 1690.

By *G. Diſney.*

The EPISTLE, Dedicating this little Book (as my laſt Legacy) to my Dear Wife *M. Diſney*, my honoured Mother, Brothers, Siſters, with other my Dear Relations and Friends; who may have the peruſal of God's Diſpenſations towards me, both in Younger and Riper Years, from my own Pen; who though dead, yet thus ſpeaketh.

My Deareſt Wife, &c.

SInce the Lord in his Providence has been pleaſed to remove me from you, by Death, and call me home; ſo that I can no further, nor other ways be ſerviceable to you:

I muſt beg your Acceptance and Peruſal of this the laſt Legacy of your Deceaſed Friend, who, tho dead, you find ſpeaking. You may now take a Review of me (if ſo vile a Thing as I was, can be worth your Pains); I have in the following Papers, given you ſome Paſſages of my Diary methodiſed, in which I have endeavoured, as impartially as I can (if my Heart deceive me not) to give you the view of my Dark Side, as well as my Bright. And both for theſe Reaſons: By the former you may take a view of the miſerable Corruption of my moſt wretched Nature. You have there the very Picture and Character of one poſting to Hell; the Wiles and Subtilties of an active buſy Devil; the Snares and Baits of a bewitching World; and the miſchievous Conſequences of bad Company. By the latter, you may behold the wonderful Rich and Free Grace of God in Chriſt to me; to me, I ſay,

one of the vileſt and greateſt of Sinners; to me, that had hardened my Heart, after many and many a Reproof, and might upon that account have expected ſudden Deſtruction, and that without Remedy: To me, that had not only ſinned my ſelf, but had drawn others into Sin too. Here ſtand and wonder at Free Grace, in ſnatching ſuch a Brand out of the Fire; and in bringing me from under Satan's Slavery and Dominion, into his own marvellous Kingdom. O that the Lord might have the Glory of the Mercy he has ſo eminently given me the Comfort of!

To my Friends that are in Chriſt.

Come then, my Dear Friends, away to Chriſt; and if you have done this, as I hope you have, why then ſtay with him, abide here, and mend your Pace Heaven-wards; You can never, I am ſure, either mend your Maſter, your Work, or your Wages: Have you ſet your Faces Heaven-

wards? O never think of looking back. Are you not far from the Kingdom of Heaven? O yet go farther; for it would be dreadfully sad to perish at the very Gates of Glory. You have, it may be, escaped many of the Pollutions of the World, and done, and suffered too something for Dear Christ. Well! have a care of losing all, and falling short of the Glory of God, for want of a thorow Work, and of holding out to the End. You have the Lamps of Profession, but have you the Oyl of Grace? You can cry, Lord, Lord, but do you do the Will of your Heavenly Father? Dear Friends, persevere, have a care of Apostacy, Lukewarmness, or a meer Form of Godliness; hold to the end, whatever you may suffer, or lose for your so doing; and be confident Heaven will abundantly make amends for all.

And

And if this little Book ſhould be perused by any Carnal Relations, ſuch who are yet in the Gall of Bitterneſs, and in the Bonds of Iniquity; I muſt earneſtly perſwade ſuch to come to Chriſt. Poor vile Sinners, away to Chriſt. Come, you muſt at laſt be good; nay, you ſhall be good, if any thing I can do, or ſay, may prevail. I may not be ſo unkind to your Immortal Souls, as to ſuffer you (if I can help it) to perſiſt, and periſh in a way of Wickedneſs; in a way you, (as well as I) know leads to Hell and Deſtruction. It's not (I believe) too late yet for you to accept of Chriſt, freely and fully offer'd in the Goſpel to the greateſt of Sinners; do but ſincerely repent of Sin, abandon your Wicked Courſes and Companions, give up your ſelves to a holy, ſtrict and ſerious Life; and by Faith lay hold of Chriſt, as offered, and heartily implore Aid and Aſſiſtance to this purpoſe, and your

To Carnal Friends.

Work's done. Come, poor Souls, in time, forſake your Sins, and embrace the Ways of Holineſs, that Chriſt may be yours. I have tried both ways my ſelf, and can from my own Experience aſſure you, that the Ways of God are abundantly the beſt Ways, and Heaven's Wages the beſt Wages. I have found more real Pleaſure, and ſubſtantial Delight in the Peace of a good Conſcience, in well-grounded Hopes that my Sins are pardoned, in ſerving God, and in expectation of Eternal Life, through Chriſt, than I ever did, or could take in the Follies and Vanities of an ill-ſpent Youth. I confeſs I was once of your Mind, but can now aſſure you that I repent nothing more; God has convinced me of my Folly, and I heartily invite you to taſte and try with me, how good God is to repenting, returning Sinners.

And

And if what I have here (through the Aſſiſtance of Divine Grace) offered, may be to God's Honour, and the Advantage of poor Souls; it will be a ſufficient requital of his Pains, whoſe hearty deſire it is to meet you all in Heaven,

London, October 10. 1690. GERVASE DISNEY.

THat I have particularly mentioned the Sins of my Youth, &c. *I muſt acquaint all Peruſers of this Book, That I am not aſhamed to do it for the advance of Free and Rich Grace.*

Some

Some Passages of the Life of *Gervaſe Diſney*, from my firſt Marriage eſpecially: with many Particulars before, ſuch as either occur'd to Memory, or by the help of my Diary I was capable of taking.

In which I have endeavoured as Impartially to view my dark Side, as Bright; and both for theſe Reaſons: By the former, I diſcover the miſerable Corruption of my wretched Nature, the Wiles and Subtilties of a buſy Devil, who goes about like a roaring Lion, ſeeking whom he may devour. *By the latter, I would diſcover the wonderful Free Grace of God to me, who was one of the worſt and greateſt of Sinners, in bringing me from under Satan's Slavery and Dominion.*

I The ſaid *Gervaſe Diſney*, was born the Day of *March* 1641, at of Religious Parents, *viz.* *John Diſney* of *Swinderby* in the County of *Lincoln*, Eſq; the Eldeſt Son (by a Second *Birth.*

Second Venter) of Sir *Henry Diſney*, of *Norton-Diſney*, Kt. and *Barbara* his Wife, who was the Eldeſt Daughter of *Gervaſe Lee*, of *Norwell-Hall* in the County of *Nottingham*, Eſq; They had nine Children ſent them by the Lord, *viz. Cornelius*, *Elizabeth*, *Gervaſe*, *Mary*, *John*, *Sarah*, *Samuel*, *Dorcas*, *Daniel*.

Sarah and *Samuel* died very young:

Sarah. The former of the *Purples*, and tho very young, yet had a good Savour of Spiritual Things upon her Heart; and in that Sickneſs a longing deſire to be diſſolved, and to be with Chriſt. She was eſteemed one of the beautifulleſt Children that ever was ſeen, her Hair being Milk white, and Complexion pure white and red; yet it was judg'd her greateſt Beauty lay within, the Lord having betimes adorned her Soul with Ornaments of Grace: and from the abundance of her Heart, her Mouth did often ſpeak, to the great Comfort and Refreſhment of weeping Friends that ſtood about her. She called much upon God, as her Father. My Father one Day ſtanding by her Bed-ſide, and hearing her frequently

quently cry out, *O my Father, my Father*, asked her who ſhe meant, did ſhe mean him? *O no, no*, ſaid ſhe, *it's my Heavenly Father I cry after; you are my Father on Earth, but it's my Father in Heaven I want: You cannot help me, but he can.* Many ſuch like Paſſages I have heard my Father *Diſney* report of her, which ſhewed her to be more fit for Heaven than Earth.

Samuel alſo died young of a *Lethargy*, being removed from Earth to Heaven, when about the Age of 4 Years. He was a Child of moſt pregnant Parts, and had a ſtrange underſtanding in the beſt Things: He was indeed a good Young *Samuel*, and feared God from a Child. He was my Father's great Favourite and Darling; in his Company, and with his pretty Talk, my Father did much delight; and would therefore uſually, at his walking Hours (which he did pretty much for Exerciſe) he muſt lead his young *Samuel* by the Hand, and then could not but admire his pious Talk, his ſtrange Queſtions in Divinity; which (I have heard my Father ſay) ſometimes he was aſtoniſhed at: and ſometimes his *Samuel.*

Que-

Queſtions would be ſo deep, that he was almoſt non-pluſt to anſwer. He was extraordinary Inquiſitive, and would uſually demand a Reaſon for every Thing under Debate.

He loved Prayer, and would not (tho ſo very young) be got to Bed without it; his wonderful Ripeneſs in his Infancy, ſeemed a Preſage and Prognoſtick, in his Friends Apprehenſions, that he was not like to be long one of this World; he ſeemed indeed to be, tho a Bud, yet ripe for nipping. As ſoon as Sickneſs ſeiſed him, my Father ſent down Hill, at *Lincoln*, to good Old Mr. *Reyner*, to deſire his Prayers for him; and not long after went down himſelf to make Enquiry after him: Mr. *Reyner* preſently told him, (I believe with Sorrow enough) that as to his Son *Samuel*, he muſt reſign him to God, and prepare to part with him, for he did not believe he was long for this World; and, ſaith he, I ground my perſwaſion upon this, when I pray for his Recovery, I find ſtrange Reſtraints upon my Spirit, and am much dampt & ſtraitned; but when I pray that the Lord would fit him for him-

himſelf, and crown him with Happineſs to Eternity; when I beg for the Eternal Welfare of his Soul, I am then much enlarged. Thus the Secrets of the Lord was with that good Man that truly feared him, for the Child died at that Time, tho I ſuppoſe as likely to live, according to Humane Conjecture, as any of us, being all ſick of the *Small-Pox* at that time, but my Brother *Cornelius*, who had that Diſtemper young, and my ſiſter *Mary*, who (through God's Goodneſs) eſcaped the Infection by my Mother's removing her to *Swinderby*, when we were dropping down of them one after another.

My Brother *Cornelius* died of a *Conſumption*, about the Year 1664, and in about the 28*th* Year of his Age, at my Uncle *Thomas Diſney*'s at *Stoke-Hammond*. He went to School at *Lincoln*, where his quick and ripe Natural Parts were ſoon obſerved; at School he was ſo extraordinary induſtrious and ſtudious, that in a ſhort time (ſuch was his Proficiency in Humane Learning) he was accounted one of the beſt Scho- *Cornelius.*

lars

lars (not only of that School, but perhaps of that Town and Country. As to Grammar-Learning, his Maſter (Mr. *Clark*) was proud he had ſuch a Scholar to boaſt of, being indeed the very Credit of his School; and would therefore uſually put him upon the moſt difficult Tasks in Learning and Diſputing. He was a great Improver of Time in his younger Years: having been credibly informed he would hardly allow himſelf time for thoſe neceſſary Repaſts that Nature might warrantably challenge; the ſpare time that he had from School, which other Scholars ſpent in Play and youthful Recreations, he would conſtantly, with great Delight, ſpend in his Study; uſually riſing early, and ſitting up late for ſuch end. His great Proficiency in Learning was ſuch, that he proved very uſeful (I may not ſay ſerviceable) to the Scholars of the ſame Form; for whilſt they were ſpending their ſpare Hours, with delight in Play, he would be ſpending his with as great delight in his own Studies, or in the Service of thoſe Idle Lads, who commonly engaged his help in preparing

their

their School-Exerciſes for them; they knowing well that what he did of that Nature, would paſs in School as current Pay, for the diſcharge of thoſe Debts they by their idle trifling Humour had contracted. He was likewiſe very forward in the beſt Things, truly Conſcientious (as in Charity muſt be believed) in his Cloſet-Duties, he ſpending much time there; a conſtant Attender upon Ordinances, both on Sabbath-days and Week-day-Lectures. He took Sermons very exactly in Short-Hand, and repeated them as diſtinctly, after, in my Father's Family.

He was very uſeful to thoſe of us that were Younger, and would moſt frequently upon a Sabbath-day, in the Evening of it, take one or other of us to walk with him in the Garden, where he would always commune with us of Heavenly Matters; would enquire into our Proficiency by the Means of that Day; would try our Knowledg in Spiritual Things; and as carefully inſtruct us, where he found Ignorance prevailing: But above all, (which I muſt never forget) he has ſo awakingly and pathetically diſcourſed to us about the

Joys of Heaven, and the Happineſs of Souls being arrived there; that I can ſay, I have even longed, at ſuch a time, to be out of the Body, and to be with the Lord; have been filled with hungring Deſires to forſake the World's Huſks, and to taſte thoſe Dainties of my Father's Houſe, which indeed my Brother did moſt lively and ſweetly repreſent to us: I well remember I have then been ready (with *Paul*) to deſire to be diſſolved, and to be with Chriſt. At other Times, he would in ſo ſweet, yet ſtartling, manner diſcourſe to us about the Pains of Hell, and the Eternal Miſery of Damned Souls; would ſo lively ſet forth Sin in its Black and Bloody Colours, as that which brings Souls to that place of horrid Darkneſs, that I, and (I believe) others of my Brothers and Siſters, were ſufficiently ſtartled and frighted for that Time: It made me (whilſt the Thoughts were afreſh upon me) much afraid of Sin; my main Reaſon, alas! being then only (as I well remember) that I might eſcape thoſe dreadful Miſeries he had repreſented to us. I can ſay to the Glory

of

of God, that thorow his Bleſſing upon my Brother's Diſcourſe, I have had good Impreſſions ſometimes upon me, which I muſt ſadly ſay too ſoon wore off again, being but as the Morning-Cloud, and as the Early Dew. He would with ſome others of his School-Fellows, who were of the ſame Form with himſelf, (ſuch as Mr. *John Reyner*, that moſt eminent Servant of God now in Heaven; Mr. *Jonathan Robinſon*, [illegible] Pious Chriſtian, now a Bookſeller in *London*; Mr. *Thomas Peacheall* an Attourney, and divers others, (then well diſpoſed) frequently meet together; and kept Hours, nay often whole Afternoons, in Religious Exercifes by themſelves: They took their Turns for the carrying on that Work, and uſually diſcourſed from ſome Text of Scripture at ſuch times; and this they did from Houſe to Houſe, doing good (it's hoped) wherever they came; admitting conſtantly of ſome Auditors of the Houſe where they were. My Brother was ſeveral Years at the Univerſity of *Oxford*, and a Member of *Corpus-Chriſti* Colledg; was an Univerſal Scholar, and ſuppoſed to have

but few Equals in Learning. As for Phyſick, he ſomewhat delighted in that Study, and proved not a little uſeful, to ſome, upon that account. I remember, I my ſelf being much out of order and weak, tho not Sick, at about 13 or 14 Years old, many thought I was going into a *Conſumption*, (the Diſtemper of our Family) I ſpit Blood, and had other Symptoms that he diſcovered; he perceiving me diſcouraged at ſuch their Apprehenſions, told me I was not far gone in that Diſtemper, and tho it ſhould prevail, might live 20 or 30 Years. He adviſed me to eat Raiſons frequently, and ſome time to drink my own Water every Morning; which I did for ſeveral Days, and through the Bleſſing of God moſt ſucceſsfully.

Unhappy Differences (when my Brother was grown a Man) did too frequently fall out betwixt my Father and him, which did ariſe ſometimes a conſiderable height; ſome thought my Father too ſtrict with him, in his Years of Manhood, and others thought him abundance too ſtubborn and rebellious in his Carriage towards my Father:

ther: but further mention of this matter will not become my Pen. Thoſe Differences reduced my Brother to great Straits; and I heartily blame my ſelf (who too often occaſioned the Quarrels) for want of Brotherly Compaſſion and Tenderneſs towards him, when in Diſtreſs, and I my ſelf (tho a Child) in ſome Capacity, at *London*, to do it; (the Lord forgive me.)

My Brother *John* died at about the Age of 16 Years, at *Swinderby*, of a deep *Conſumption*: And tho I (having for ſome Years before been an Apprentice in *London*) had not the advantage of intimate Acquaintance with him, nor therefore of making Remarks upon him for ſome Years before his Death; yet this I was certainly aſſured of by thoſe who knew him beſt, that he lived a very blameleſs and unſpotted Life, and died a moſt comfortable and happy Death, reſigning his Soul into the Hands of God his Faithful Creator, and leaving a vain World with Joy and Comfort. *John.*

My Siſters *Elizabeth*, *Mary*, and *Dorcas*, were all Perſons that had the Fear of God before their Eyes, were exem- *Elizabeth, Mary, Dorcas.*

plary in Holiness, and truly serious and gracious; they were usually under the Eye, Care and Conduct of our godly Parents, and in this respect had the Advantage greatly beyond some others of us, of Parental Instructions and Admonitions, being constantly under a Religious Discipline; their good Education the Lord gave them Hearts to improve, and Grace to answer: they were of good natural Tempers, Lovers of God's Ordinances, conscientious in the Discharge of Duties, both Religious and Relative, and strict in the Sanctification and Observance of the Lord's Day.

Elizabeth married to *John Hatfield* Esq; of *Laughton* in *Yorkshire*. *Mary* to Mr. *Jonathan Stanyforth*, then of *Rotheram* in the same County, and after of *Firbeck*. *Dorcas* to Mr. *Joshua Wigley*, of *Cliff* in *Derbyshire*. All very eminent for Holiness; had very competent Estates; kept up Religion in the strictness of it in their Families, maintained a strict Discipline, and endeavoured to train up all under their Care and Charge in the Fear of the Lord.

These

These my Sisters lived but a few Years (after their Marriage) with their Husbands, and left them for their Lord Christ, one much better.

My Sister *Mary*, I think, only left a Child to survive her, *viz.* *Disney Stanyforth*, and now under my Tuition, as one of his Guardians; he is, at my writing this, about the Age of 15 Years; a comely Child, of sweet Disposition, extraordinary Solidity, observant of Friends, not morose, but kind, to Enemies; and which crowns all, one, I think, I may say truly fears God. *D. S.*

My Parents (for whom I bless God) being truly religious themselves, took great care, by a religious Education, to make us their Children so too, and that whilst young, and afterwards were as careful and circumspect in the disposing of us in Marriage and Imployments, to such as feared God. And truly God did wonderfully answer their Prayers, and bless their Endeavours; for we were all of us setled and disposed herein, to our Parents great Satisfaction, and our own great Comfort. *Parents.*

Too few, I fear, conſider and improve the Advantage of a religious Education, though certainly a moſt ſingular and diſtinguiſhing Bleſſing. Not to be born of Popiſh, Pagan, Turkiſh, or Debauched Parents, muſt needs be eſteem'd a great Mercy; and ſurely will be by thoſe the Lord does ſavingly enlighten: ſuch will know how prone Corruption within, will be to encline to an Imitation of what's bad and ſinful. But now to be born of Chriſtian Parents, yea, ſuch who are of the ſtricter ſort; ſurely this can be no leſs than diſtinguiſhing Mercy. If it be a Mercy to Children to be train'd up in the Nurture and Fear of the Lord, to be taught to be Religious by the Example of ſuch Parents: If a Mercy to Children to be in Covenant with God, to have a Stock of Prayers laid up in Heaven for them, to have wholeſom Counſel, ſerious Inſtructions, pious Reproofs, refreſhing Comforts, and neceſſary Corrections: If theſe things be Mercies, (as ſurely none will deny) certainly then the Children of religious Parents, have cauſe all their Days to bleſs God for

for ſuch a Mercy. Here's now the advantage of Religious Education, when a Parent or Governor's Conduct of Children, committed to their Care, is moderated betwixt the Extreams of an unwarrantable Indulgence, and cruel Rigor; when Parents ſo deport themſelves in their good Conduct and Government, that Children may both love and honour their Preſence; when they are not too fond, leſt Children ſhould not fear them; nor too ſtern, leſt they ſhould fear them too much. Well! good Parents I bleſs God for.

As to my Brother *Daniel*, in his younger Years, he and I being both Abroad, and at great Diſtance each from the other, I had not the advantage of making particular Remarks. He had his Learning and Education in part, at the Lady *Huſſy*'s, with Mr. *Birkitts*, and after that with Mr. *Ferguſon*, both of them Non-conforming Miniſters. He marry'd pretty young, *Katherine*, one of the Daughters of *Henry Fynes* of *Kirkſtead*, Eſq; a Coheir, (by whom he had ſeveral Children, four of them yet living, and hope- *Daniel.*

hopeful.) She proved a moſt tender loving Wife, a dear Parent, and a gracious Chriſtian, for many Years before ſhe was ſummoned from Earth to Heaven, which was on *May* the 16*th*, 1690. A farther account of her, ſome Letters in this Book contain.

Gervaſe. I the ſaid *Gervaſe Diſney* being but a weak Child (while young), by reaſon of the Rickets I had in a high degree, was as tenderly regarded and brought up; much Care was taken of me, eſpecially by my Mother, than whom, I believe there can't be any more loving, kind and tender-hearted breathing. I could not (by reaſon of my Weakneſs) go till about eight years Old; but long before that, I fear, could run ſwiftly enough in the Ways of Sin and Vanity. In theſe Years, I cannot ſay, that I had the leaſt ſenſe of the Corruption of my Nature, and the Evil of Sin, upon my Heart: Several Years I was carried in the Arms of one *Anne Carlton*, a Servant in our Family, who conſtantly attended me. Bent enough I was to play, and therefore for ſome Years, had a conſtant way of Hitching about upon a Cuſhion, the bet-

better to follow and join with my Brothers and Siſters in their Sports, when by reaſon of the Rickets, my Legs would not carry me.

The firſt Tidings of my Walking alone, was welcome Tidings to my Father and Mother, and brought by my Uncle *Lee*, (then a Tabler at our Houſe at *Lincoln*, for the Benefit of Free-School-Learning.) — It ſeems he, and the other Children, were engaged in ſome kind of Sports, that I had an Eagerneſs to purſue; when finding I could not follow faſt enough by Hitching, did ſtrangely and ſuddenly adventure a trial of Skill after them, upon my Legs, holding by Tables and Stools as I went along. But O what a Miracle of Mercy am I (to the Glory of God be it ſpoken) who am now arriving the 48*th* Year of my Age, having for moſt of theſe Years been healthful and ſtrong, and little acquainted with Sickneſs! when as for ſeveral Years (when a Child) I was ſo weak that few thought I could live many Months. O that I ſhould outlive Seven of my Brothers and Siſters ſo many Years, who were all of them

ſo

ſo much ſtronger, and moſt of them ſo much younger than my ſelf! But God's Ways and Thoughts are not as ours. Surely as ſome times, yea, often I have thought, God has ſomething extraordinary for me to do, (tho the meaneſt and unworthieſt of all his Servants) only this I have learn'd (through Grace) to ſay heartily and chearfully, *Speak, Lord, for thy Servant deſires to hear; ſend me, Lord, upon any Errand, and ſet me about any Work, whether doing or ſuffering, and I thy Servant deſires faithfully to attend it: If I may have but thy Preſence with me, and thy Supports and Comforts to refreſh me in my way, I ſhall be content.*

I being in Childhood ſo long weak, was not ſent to School till about 12 or 13 years Old, and then to the Free-School at *Lincoln*; but did not altogether loſe my time before; for my honoured and good Aunt *Thorneton*, who was with my Mother moſtly, from her Marrying with my Father, did inſtruct me in my Engliſh Learning: Indeed to moſt, (if not all of us) ſhe was both Nurſe and Inſtructer; my Mother having Children thickly, and

nurſing us all herſelf, was rendred leſs capable; and therefore my dear Aunt's Service was much more grateful and acceptable.

I went not to School of ſeveral Years, and when I did, made but little Proficiency, having an averſneſs to Learning, or rather to Study (the burdenſom part of it); my Inclination and Fancy working rather to other Things, as Writing, Herauldry, Muſick, *&c.* and theſe Exerciſes I uſed not only as Diverſion, but ſpent all the Time I could ever be Maſter of, in them. My Father therefore perceiving me to decline Learning, gave me my choice of any Trade: I inclined moſt to a Herauld-Painter, (having by frequent Practice arrived at tolerable Perfection in that Art.) But that Employ being judged to be too burdenſom to an Apprentice, I inclin'd to be bound to a Bookſeller, the advantage of many Authors, and a good Library, being to me the main Inducement: But that, Mr. *Robinſon* told my Father was a declining Trade. At laſt it was concluded, with the Approbation of all concerned for me, that I muſt be bound, for 7 Years, to my Couſin

Apprentice. Couſin Mr. *Martin Oglethorp*, a Silkman, and Merchant, in *Lombard-ſtreet*, *London*. And there I was placed about the Year 1661, and about the 18*th* or 19*th* Year of my Age. There alas! my Carriage and Deportment was ſuch, that I have cauſe to bewail my Folly, being not ſo diligent and careful in my Service as I ought to have been, in anſwer to a good Education the Lord had bleſſed me with.

Sins. Theſe particular Sins (I remember) I was too frequently guilty of, *viz.* *waſting my Maſter's Time*, by employing too much in my own Service, and that generally to my Diſadvantage; *neglect of Duties*, *Equivocation*, ſtudiouſly contrived, for the covering, concealing, and hiding other Faults, which then, I remember, the Devil and my own naughty Heart perſwaded me was not Lying; yet ſince (through Grace) I have learnt to know was no better, being intended, and contrived, for the deceiving of others. And thus I have moſt wickedly (ſometimes) for the hiding one Fault from Man, committed many Sins againſt God. Another Thing for which the Lord has hum-

humbled me ſince, and ſhewed me the evil of, tho then I could not ſee it, was this: My Maſter being by Covenant bound to find me with Meat, Drink, Clothes, and other Neceſſaries at his own Charge; I finding him pretty penurious, however not ſuiting my proud Humour, I did often furniſh my ſelf with ſome ſuch Things at my own Charge out of that Money my Friends ſent me: Yet now and then (tho very rarely, and never, I believe, exceeded 40 *s.* in all) I would pay for ſome ſuch Neceſſaries out of the Shop-Box; which being yet done in ſo clandeſtine a manner, I have accounted highly ſinful, and (bleſſed be God) has coſt me many a Tear; tho ſince, one way or other, I believe, I have made more than double Reſtitution. Another Dreadful Sin I was in that Service Guilty of (the Review of which has been grievous to me) was this; I did not content my ſelf to ſin alone, but did draw on and encourage *John Mildmay*, my Fellow-Apprentice, and under me, to ſin with me: And this I did ſo long, that he at laſt (which was but a juſt Judgment) became the greateſt Temp-

Tempter to me; by this God has ſhewed me my Sin in my Puniſhment. But O the ſad Sabbaths that we have too often kept! ſometimes having waited on our Maſter into Church at one Door, we have got out at the other: And thus for ſome Hours have wickedly trifled away precious Sabbath-time, by walking about from place to place for Pleaſure; ſometimes we have appointed Meetings at Ale-Houſes on Week-days, where moſt idly we waſted our Maſter's time, and our own Money. Once, I remember, at ſuch a Houſe, where we were perfect Strangers, knocking 2 or 3 times for a Reckoning, no Body came at us; ſays *John Mildmay*, let's be gone and ſave our Money; with all my heart, ſays my wicked Tongue, inclin'd thereto by a worſe Heart: But we had not got half a Mile, before my Conſcience flew in my Face for that Wickedneſs; ſo that at my Requeſt, we went back and paid all. Thus ſinfully did we too often waſte our precious Time in Ale-Houſes, and ſometimes in worſe Houſes: Twice I think we went to Syder-Houſes, which proved

proved Bawdy-Houſes, which yet we did not decline; ſome of our wicked Comrades having taught us (which the Devil ſet home to ſilence Conſcience) that it was a good Way ſometimes to frequent ſuch Houſes, and to aſſociate with ſuch Company, the better to work in us an Abhorrence and Antipathy againſt the Practices and Sins of ſuch places. This plauſible Pretence, guilded Bait, and wicked Notion, was too readily eſpouſed by us, young Men (tho old Sinners;) this ſerv'd to ſtop the Mouth of Conſcience a while, till the Lord pleaſed to awaken it: And then I ſaw deſperate Folly in committing Sin, to prevent Sin; and thought of thoſe Texts, *You may not do Evil that Good may come of it; and if Sinners intice thee, conſent not:* And of the wiſe Man's Counſel, *Prov.* 7. ſpeaking of the Harlot, *O let not thine Heart decline to her Ways, go not aſtray in her Paths; Come not nigh her Dwelling, for ſhe hath caſt down many wounded: her Houſe is the way to Hell, going down to the Chambers of Death,* &c.

By unbecoming Dalliances, Glances, and Carriages with young Women, Relations and others (in which I thought, in younger Years, there was no Evil) I fear I too often broke the 7th Command: for tho never (blessed be God) guilty either of Adultery or Fornication; yet since I have learn'd to know, that there's more forbidden by that Command than is expres'd, and that every unchaste Thought, Word and Action, is a breach of it, the review of such youthful Follies, has been dreadful to me, since God touch'd my Heart, and gave me Grace to consider. Some Sins (whilst a Child) that I omitted before to mention, were such as these; Playing Truant frequently, when I should have been at School; and the better to colour over and hide such Miscarriages, I seldom lack'd at telling a Lie. Thus I added Sin to Sin, (as indeed Sin seldom goes alone); I have too often experienced it, that one Sin draws on to another: *David*'s Sin with *Bathsheba* had others accompanying it; his first Sin was Idleness, his second Uncleanness, and then the

Murder of *Uriah* her Husband. I was also guilty of robbing Orchards, pilfering and taking what has not been my own from my Brothers and Sisters, and Father; Foolish Jesting, idle Talking, slighting holy Duties, profaning Sabbaths, Disobedience to Parents, and indeed what not? I had so base a Nature, and so wicked a Heart, even then when I could do but little more than go, that I boggled at almost no Sin that such Age inclin'd to.

These and such like Sins of Youth, made sad work for Repentance in Riper Years; it was long before, but (blessed be God) at last, I set my Sins in order before me, with all their aggravating Circumstances: Then I thought of the Love and Light, the Means and Mercies, the Vows and Promises, the Exhortations and Examples, the Reproofs and the good Education I had sinned against. Whilst I was a Servant at Mr. *Ogilthorpe's*, I was under good Family-Discipline, I had opportunity to attend upon the best Means, had good Examples before me, was examined on Lord's Day-Nights, what I remembred, but alas!

alas! was too long a Trifler under all, which I have been much more ſenſible of, and afflicted for, ſince I left my Apprenticeſhip, than before. It pleaſed God there, to begin a Work of Grace, which (notwithſtanding too many ſad Slips) I believe and hope he has been carrying on ever ſince: There it was, the Lord firſt enabled me to ſet my Face Heavenwards, and to engage me in ſerious Thoughts about the eternal Welfare of my immortal Soul; moſt remarkably obſerved upon a Fit of Sickneſs, the Lord was pleaſed there to viſit me with; in a very few Days I was brought very low in Body, begun to be ſerious, to think of my Ways, and of turning to the Lord; *Pſal.* 119. 59. was then full of Purpoſes, and Promiſes too, that (if the Lord pleaſed to ſpare me) I would (through Grace) mind Religion as my Buſineſs, and follow the Lord fully. God was pleas'd to hear my unworthy Prayers, and to ſpeed an Anſwer of Peace to me; in a Day or two I was perfectly recovered; and my Body being healed of Sickneſs, I begg'd hard that my Soul alſo might be healed of Sin.

Work of Grace.

The

The Lord did wonderfully bleſs to me the Miniſtry of Mr. *Brooks*, (of whoſe Church my Maſter was a Member) and I therefore frequently had the advantage of hearing him: But eſpecially, the Lord was pleas'd to do my Soul good, by ſetting home, with power upon my Heart and Conſcience, ſome Sermons of worthy Mr. *Flavel*, ſen^r. (whom I muſt reckon my ſpiritual Father); but thoſe Sermons, with many others, to my very great loſs now, were conſumed by *London*'s Flames; Mr. *Flavel* himſelf died a Martyr for Chriſt the Year before, *viz.* 1665, (remarkable in that dreadful Mortality by the Plague.) Good Man, he durſt not fly from it, when the Hand of God, in that Plague, ſeem'd to be gone out againſt the City. He was willing (being a Miniſter) to hazard his own Body for the advantage of others Souls; and ſo truly he did: for being taken at a Religious Meeting, he was carried before ſome Magiſtrates, who, (after ſome debate with him) plainly told him, they would ſet before him Life and Death, and leave him to make his choice.

They told him he must either promise never to preach at a Conventicle more, or they must commit him to a Prison, (at that time) sorely infected with the Sickness. He was too great a Champion for Christ, and a more faithful Servant to his Lord and Master, than to stand long to consider an Answer, but readily told them, As to their former Proposal, He did abhor the Thoughts of a Compliance, by deserting his Saviour's Service; and as to their latter Threatning, he was freely willing to comply with the Will and Pleasure of God, and could heartily say, His Will be done.

So that he was (O height of Wickedness and Cruelty!) committed to Prison; there, presently took the Infection, and in a few Days, transplanted from Earth to Heaven. After I was acquainted with this worthy Divine, and had tasted and receiv'd some Benefit by his Ministry, (being introduc'd, at first, by *John Swynham* a Journy-man Drugster, in *London*, a very serious young Man, and one I must bless God for) I became a constant Attender upon him, where-ever he preached,

preached, either in City or Suburbs. He ſurely was as powerful, plain and practical a Preacher, as I ever did, or reaſonably can expect ever to hear: He had one Practice (though exceeding uſeful) I think peculiar to himſelf, which was this; He would at his firſt entrance upon Sabbath-Day Publick-Exerciſes, endeavour to raiſe his Peoples Affections, and to engage them to Seriouſneſs, by a moſt awakening Exhortation, preſſing them to conſider with whom they had to do, the Great and eternal God, that ſearcheth Hearts; what they came about, no leſs than Souls Concerns, and that for ought they knew their eternal Welfare might depend upon their improving that Opportunity, which Prayer might prove their laſt Prayer, and that Sermon the laſt Sermon that ever they ſhould hear.

It was about the 25th Year of my Age, when the Lord was pleaſed again to check and ſtop me in my Career of Sin, to awaken my drouſy Conſcience, to give me a Senſe of Sin's damning and defiling Nature, and of the neceſſity of a ſaving Change; which ſhould

be accompanied with a ſtrict, ſerious and holy Converſation, if I would not eternally miſcarry. Here I made a ſtand, and began to conſider what I had done, and what I muſt do! Now began I to be ſenſible that I could never enough bewail the Sins of my Youth; never enough live to the Honour and Glory of that God, who had given me to out-live thoſe Days of Vanity; who had beſtowed upon me, not only ſpace for Repentance, but the Grace of Repentance too, as I truſt he did about that Time. Now it was that the remembrance of my Sins was more grievous to my Soul than the forſaking of them; the Sins I once loved, I now loathed, and would (if that had been poſſible) have given ten thouſand Worlds, I had never committed them. Now it was, I by Experience felt, (what before I would not believe) that the beſt of Sins Sweets are really moſt intolerably Bitter. I now experienced the Truth of that Paſſage I met with in a Reverend Author, (Mr. *Hardcaſtle*) ſays he, "Let every "Perſon that lies under a Temptati-"on to commit Sin, ſeriouſly conſider

"thus;

" thus; If I commit this Sin, I muſt
" either repent of it, or I muſt not:
" If I do not repent, it damns me;
" and if I do repent aright, I ſhall find
" it coſt me more Pains, and Trouble,
" and Sorrow, than the Sin was worth
" that I did commit. And this I have often thought upon ſince, upon any Temptation.

Conſcience now flew in my Face, and was more than a thouſand Witneſſes againſt me; now I did (by ſad experience) feel the truth and terrour of that ſingle Text, *A wounded Conſcience who can bear?* And this (through Grace, I can ſay) that when I did not ſinfully ſtop its mouth, it was a faithful Monitor to me. That Scripture terrified me greatly, *The Soul that ſins, ſhall die.* And here was my Argument upon it; The Law ſays, the Soul that ſins, muſt die; my Conſcience tells me, But thou, O Soul, has ſinned, and what's the Concluſion? why very dreadful, *thou muſt die.*

I ſet about the Work of Repentance, but muſt confeſs (till the Lord did ſavingly, by his Word and Spirit, ſhine in upon my Soul) I thought that bare Repen-

Repentance was enough, without considering that true and saving Repentance consisted in forsaking, as well as in confessing Sin: but here the Lord set home upon my Heart such Considerations as these; That his holy and righteous Law was broken, and Satisfaction must be made; that he himself was Just, and his Justice must be satisfied: And that all my Prayers and Tears, and Duties and Repentance, (though I should use them as means) were yet no good foundation to build my Hopes of Heaven upon: That though I could shed a thousand Tears, and those of Blood, for one vain Thought, they would be no better than puddle Water to justify and save me. Now did those Scriptures stair me in the Face, 1 *Cor.* 6. 9. *Know ye not that the Unrighteous shall not inherit the Kingdom of God? be not deceived, neither Fornicators, nor Idolaters, nor Adulterers, nor Effeminate, nor Abusers of themselves with Mankind, nor Drunkards, nor Revilers, nor Extortioners, shall inherit the Kingdom of God*; And that of *Gal.* 5. 19. *Now the Works of the Flesh are manifest, which are these, Adul-*

Adultery, Fornication, Uncleanneſs, Laſciviouſneſs, Idolatry, Witchcraft, Hatred, Variance, Emulations, Wrath, Strife, Seditions, Hereſies, Envyings, Murders, Drunkenneſs, Revellings, and ſuch like; they that do ſuch things, ſhall not inherit the Kingdom of God. And though, I bleſs God, the moſt of theſe Sins that do entitle to eternal Wrath and Vengeance, I could not charge my ſelf as guilty of, yet ſome I could; and the leaſt of them, in their own nature, I found was damning, and would ſerve to exclude me out of the Kingdom of God; now (through Grace) was I ready to cry out, *O what muſt I do to be ſaved!* and a little ſeriouſly to enquire into my ſpiritual State, and after Jeſus Chriſt, and the way of Salvation by him. Now I began to think of the Corruption of my Nature, and the Sinfulneſs of my Heart; and that all the impure Streams of my Life had proceeded from that moſt corrupt Fountain, *Mat.* 15. 19. And that it was not enough to bewail the outward Acts of ſin, but the inward Principles of Corruption, leading to it. Now I came to ſee my need of Chriſt, and to be ſatisfied

tisfied that a ſingle Chriſt would be of more worth than ten thouſand Worlds; and theſe were the Texts of Scripture that did much revive me, viz. *That Chriſt Jeſus came into the World to ſave Sinners; and that the Goſpel-Tenders of him was to ſuch: And that the Covenant-Terms of Salvation were attainable* (thrô aſſiſting Grace.) Iſai. 1. 18. *Come now, let's reaſon together, ſaith the Lord, Though your Sins be as Scarlet, they ſhall be white as Snow; and though they be red as Crimſon, they ſhall be as Wool.* O what Encouragement is here, thought I, for me a Sinner! who though but young in Years, was yet old in Sin. And another encouraging Scripture I often thought on, was *Prov.* 28. 13. *He that confeſſes and forſakes his Sin, ſhall find Mercy.* And *Iſai.* 55. 7. *Let the Wicked forſake his Way, and the unrighteous Man his Thoughts, and let him turn unto the Lord, and he will have Mercy upon him; and to our God, for he will abundantly pardon.* I then, to encourage my return to God, and the forſaking of my Sins, thought of the great Sinners that had obtain'd Mercy; ſuch as *Manaſ-*

ſeh,

ſeh, *Mary Magdalen*; and ſome of the very Jews, that had been guilty of the Blood of Chriſt, and had murdered the Son of God; yet (through Repentance and Faith in Chriſt) many of them were pardoned and ſaved; nay *Paul*, (that eminent Pattern of God's free Grace, to great Sinners) and *David*, and others of God's Dear Children, (that had foully faln) was Encouragement to me a Prodigal, now to ariſe and go to my Father. Now I began to ſet upon a Courſe of Duties, which when I found I was pretty ſtrict in the performance of, I begun too much to reſt upon them: Now I was for believing, but hardly knew how to believe that Chriſt died for Sinners, ſo as to throw my ſelf, and reſt wholly upon him, and to think my Tears, and Prayers, and other Duties, will do me no good in point of Juſtification.

When I had ſerved in my Apprenticeſhip about four Years, my eldeſt Brother *Cornelius*, being dead ſome ſhort time before, it pleaſing the Lord to viſit the City with the Plague, which began in the Street in which I lived; upon which my Father prevailed with

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my Maſter to give me leave to retire into the Country, to him, during that Viſitation: Accordingly I came down in the Year 1665, to my Father's Houſe (then at *Swinderby.*) And then began other Sins to appear in me, as the product of Remainders of Corruption in my Nature; I have great cauſe to bewail and lament that proud Garb I came from *London* in, having, I do believe, expended as much for one Sute of Clothes, as would have clothed compleatly 40 poor Servants of Jeſus Chriſt. For which Equipage I contracted much Debt in *London*, (which my Father after paid.) I had then ſo proud an Humour, that I thought this Dreſs (tho exceſſively Gaudy) was but ſuitable to my Rank (tho alas much beyond it.) This Vanity I can hardly think of without Bluſhing. Yet now living an idle Life, and being dreadfully puft up with Pride; tho alas! alas! I had nothing in the World to be proud of, but rather to be humbled for; I preſently was under Temptation to think that I muſt now carry it out, and live at the Rate of my Father's Eldeſt Son, and not as Mr. *Ogleſthorp*'s Apprentice and

Ser-

Servant. Now it was, that tho indeed I durſt not much aſſociate with wicked Companions, that were Strangers, tho Neighbours to me; yet I did it too much with thoſe that were Relations, and thought that Relation would juſtify that practice, not conſidering the Snares of it. I there made too many ſinful Slips, went often to *Norton*, and *Norwell*, where I met with ſuch Company, as (had not Free-Grace ſuſtained me) had certainly ruined me, both as to my Principles and Practices. There it was I fell to the Practice of good Fellowſhip, moſt undeſervedly ſo called, and then have been perſwaded to think that time well ſpent; could ſometimes moſt wickedly triumph in my Ability to bear ſtrong Drink; not conſidering the ſad Woe in Scripture denounced againſt ſuch. At that time I learn'd to drink and game, and ſmoak Tobacco, and trifle, *&c.* and ſpent (by Perſwaſion of others, tho my bad Heart was moſt to blame) not only Days, but Nights in thoſe kind of Exceſſes.

And here I cannot but obſerve how unwilling the Devil was to loſe me, who

who ſo lately had been his Prey, and led captive by him at his pleaſure. But yet, after theſe Relapſes, (for ever magnified be diſtinguiſhing Love) the Lord graciouſly gave me a Check; and after ſome Reproofs and Advice from Parents and ſerious Friends, I again begun to conſider my Ways: Conſcience was ſtartled, and begun to do the Office of a faithful Monitor: And this Scripture was often in my Thoughts, and ſounded terribly in mine Ears, *He that being often reproved, and hardeneth his Heart, ſhall ſuddenly be deſtroyed, and that without Remedy.* Much precious Time I did waſte and trifle away in thoſe Days, in ſinful Delights and Pleaſures, the want of which I now ſadly experience. Several Gentlewomen, one after another, I courted; being invited thereto by one Friend or other: and too many of my Addreſſes of that Nature, were too extravagant, inconſiderate, and ſinful (which the Lord has humbled me much for ſince.) From *Swinderby*, I went to *Barkſton*, with my Father and his Family, who went to ſettle there, for the ſake of Mr. *Trott* the Miniſter of that Town, and

a worthy good Man; (whilſt there) I went ſometimes to *Grantham* to hear ſome Non-Conformiſt Miniſters, as there was opportunity for their Preaching (which was but ſeldom); much Soul-advantage I received then, through the Lord's Bleſſing upon Mr. *Sharp*'s Miniſtry, who was then a Non-Conformiſt of very great Note.

After this, my Father buying a Houſe at *Lincoln*, we removed to it; and thither the Lord in his Providence ſent holy, humble and worthy Mr. *Abdy*, to be Paſtor of that Congregation; for which he had Liberty by the King's Proclamation, and Licence of Indulgence. Here I delighted greatly to attend upon thoſe Ordinances, through God's Bleſſing upon which, and an intimate Correſpondence I held with him, I received much benefit. Then began I, in good earneſt, to ſet my Face Heaven-ward, and to mind the great Work the Lord ſent me into, and continued me in the World about. Now began I not only to obſerve my private Retirements for Prayer, but to pray in my Father's Family (tho too hypocritically) in thoſe my firſt At-

tempts, I have cauſe enough to believe. However, having caſt a Look Heavenwards, Hell was preſently in an Uproar, the Devil ſtorms at it; my old Companions begin to upbraid me for it: which yet the Lord gave me Grace to bear with Patience, as knowing that I had much better bear, and endure the Frowns of wicked Men, for being Religious, than the everlaſting Frowns of the great God for not being ſo.

But here let me ſtop a while, to admire the tranſcendent Goodneſs of my Heavenly Father to me a moſt vile Wretch, That he ſhould do more for me than others, who I think had done leſs for him, and more againſt him than moſt others. What, ſuch a Brand as I ſnatch'd out of the Fire! Such a wandring Prodigal brought home to God! O my Soul, ſtand and wonder! What, ſo hard a Heart as mine ſoftned! So proud a Heart as mine humbled! So obſtinate a Will as mine ſubdued! O amazing Goodneſs! *This is the Lord's doing, and muſt always be marvellous in mine Eyes.*

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Though alas, alas! whilſt I am here in the Body, I muſt ſay with the Apoſtle *Paul*, *I find a Law in my Members, warring and rebelling againſt the Law of my Mind; that when I would do Good, Evil is too often preſent with me.* So that the Things I would not do, I do; Corruption I find too much ſtirring, and even tainting the beſt I do for God.

Yet, through Grace, I have theſe preſent Grounds to hope for Salvation.

Grounds of Salvation.

God in infinite Mercy, has made me ſenſible, not only of my great Sins, but of the vileneſs of my Heart and Nature; he has made me to abhor my ſelf for my Sins, and I hope truly to repent of them. For I do find, that what was before the delight of my Soul, is now become as bad as Hell to me.

That God has brought me ſo far off from mine own bottom, as to convince me, that all my Prayers, and Tears, and Duties are not able to ſave me. A Chriſt alone I muſt have, have thrown my ſelf at his Foot for Mercy; reſolving if I muſt periſh, I'le periſh there: I love him above all, and

can (I hope, through Divine Aſſiſtance) part with all for his Sake.

Marriage. About the Year 1670, I was by many Friends recommended to ſeveral good Matches, but particularly by that Reverend and Worthy Miniſter of Jeſus Chriſt, my Couſin *Sylveſter*, who providentially I met with at my Brother *Hatfield*'s, who there acquainted me that he had it long and much upon his Thoughts, to recommend a Perſon to me he believed would make me a good Wife; That he knew her to be a Perſon of great Worth, and the only unmarried Daughter of Mr. *Spateman*: He encouraged me very much, that though I ſhould not proceed in that Affair, yet the Acquaintance of ſo good a Family would ſufficiently recompenſe my Pains and Journey. After ſome mature Conſideration, I returned him Thanks, and embraced the Motion; and ſoon after went to that Houſe, where (though I was then a perfect Stranger) yet through the very great Freedom and Kindneſs of the good old Gentleman, I ſoon became acquainted; was received with much Candour, and entertained with

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a hearty Welcome. So ſoon as his Daughter came down, which was about 6 a Clock, to Family-Prayers, he put us (I remember) both to the Bluſh, by telling her here was one Mr. *Diſney* come, as recommended to her for a Sweet-heart. After ſome ſhort time, I had encouragement to proceed in the Affair, was much pleaſed with the Family, and with the Report I had of the Perſon to whom I was to make my Addreſſes. Providence ſeemed to ſmile upon the Tranſaction; our Parents, after ſome Debate, came to an Agreement, as to Terms. So that when we had ſought God ſolemnly upon a Day, (that I deſired we might keep for that purpoſe) by Mr. *Porter*, and Mr. *Otefield*, we came to a Concluſion.

And that happy Union betwixt my Dear Wife, Mrs. *Rebecca Spateman*, and my ſelf, was made the 29*th* of *June*, 1671, (being Thurſday.) We were married by Mr. *Nixon* of *Morton*, at *Trinity*-Chappel.

And here methinks I cannot but take notice (to the Honour of God) what a Wife he was pleaſed to lend

me; God has made her to me the greateſt outward Bleſſing, and Comfort, that ever I had to the time of her Death. The uſual Properties of a good Wife are ſuch as theſe, Piety, Prudence, Love, Faithfulneſs, Chaſtity, Houſewifery, Frugality, Self-Denial, Meekneſs, Patience, Subjection, Sympathy and Helpfulneſs. I do not know any in the World that can boaſt of a Wife exactly thus qualified; but do believe moſt of them to be in mine, a valuable Portion indeed to this time, (when we have been married 14 years) I have found her firſt and laſt.

She is a truly good Woman, yet but a Woman, and therefore ſubject to humane Frailties; her Spirit was ſomewhat too high, and my Humour a great deal too proud, and this occaſion'd too often Jarrings betwixt us; but (through Grace) we have both ſeen the ill Conſequences of ſuch ſtrife, and the Lord has made us more uſeful and leſs provoking one to another.

It was then conſidered, where we ſhould make our ſetled abode; *Roade-nooke* Friends were deſirous we would either be there, or near them, when at

at the ſame time my Father and Mother *Diſney*, deſired we would be with them at *Lincoln*; and ſeveral Reaſons of weight were urged on both ſides, which put us into a great Strait and Labyrinth, being deſirous as near as we could to pleaſe them all, and not diſoblige any: So that this Medium was by me propos'd, and as readily approv'd of to fix ſome-where between our Friends; and the Place concluded on was *Nottingham*, where, though I was a perfect Stranger to the Town, and knew not one Perſon in it, yet (after ſeeking of God in the Matter) we were wonderfully induced to take a Settlement in that Place.

And now being reſolv'd (and that with the Approbation of our Friends) upon a Removal thither, we concluded Tabling would beſt comport with our Circumſtances at that time: We ſoon then enquired, and found out, (by the help of Mr. *Reyner*) a Religious Family to table in, *viz.* Mrs. *Gamble*'s in *Bridleſmith-Gate*, whither we came the 24*th* of *September*, 1672. And I muſt ſay it was a good Providence that brought me thither, not only up-

on the account of a good Land-lady we tabled with, and the good Society we had with worthy Mr. *Socker* and his Wife, (who were Tablers there at the same time) but especially upon account of the good Acquaintance I there presently got, and the comfortable Opportunities for our Souls we there enjoy'd. The Reasons inclining us to *Nottingham*, were such as follow;

1. The very good Society there to be had, and the comfortable Ordinances there to be enjoy'd, not only on Sabbath-Days, but Week-Days too. Mr. *Whitlock*, Mr. *Reynolds*, and Mr. *Barrett*, being the Ministers of that Society there, that I and my dear Wife entred our selves unworthy Members of, (blessed be God for that,) they carried on the Work for the most part on Lord's-Days; and every Wednesday there was a Lecture carried on by all or most of the Non-conforming Ministers there-abouts, in the Counties round; they taking their turns in that Work.

And O what cause have I to bless God to eternity, for the comfortable En-

Enjoyments of that Place! there, I think, my Heart was more carried out after God in an Ordinance, and I did enjoy more of God in a few years, than I had done, perhaps, all my Life before. There indeed it was we sat under our own Vine with delight; there could we go to our solemn Assemblies, where Multitudes with us did keep Holy-Day; there did we long enjoy our Sanctuary-Blessings, none making us afraid: There had I opportunity of conversing with those serious Christians, in whom was my delight; (*viz.*) Mr. *Lupton*, my first Acquaintance, a holy Christian, and one useful, loving, and assisting to me in all Offices of Love whilst he lived; *James Coates*, a near Neighbour, a plain Man, but a hearty Christian, a Person most unwearied in Labours of Love, and always active in serving the Church of Christ; Mr. *Musson*, a most lively and refreshing Companion, a Man of as meek, humble, and heavenly a Frame, as any I think I ever observ'd: And the Reverend, my worthy good Friend Mr. *Reyner*, who was exceamly useful whilst he liv'd, and

most

moſt heartily lamented when he died; his Memory is precious to me, and I believe will be to all good Men that knew him; but theſe are all gone to Heaven: and ſurely then it was time for me to leave *Nottingham*, having before parted with ſo many Friends I dearly lov'd. Others in *Nottingham* I ſoon got acquaintance with, and People of great Worth; but theſe named were my intimate Friends and familiar Acquaintance, whom I eſpecially valued becauſe they fear'd God. I bleſs God for this Experience, as to my firſt inducing Motive to *Nottingham*.

2. Another Reaſon inclining me to *Nottingham*, being alſo very perſwaſive, was this; That I ſhould come into that Town a perfect Stranger, and was perſwaded I ſhould find it a much eaſier matter to make choice of new good Companions there, than it could be to ſhake off my old bad Companions at *Lincoln*, if I ſhould ſettle there: when the Lord toucht my Heart, and ſet my Face Heavenwards, I durſt not again truſt my ſelf amongſt the Snares and Temptations of thoſe near

near *Lincoln*, that had ſometimes been Brethren in Iniquity with me.

I was now much upon my Watch, my Heart having too often deceiv'd me to be much truſted. I had found it too treacherous at *London*, *Swinderby*, *Barkſton* and *Lincoln*, and therefore durſt not but guard it well at *Nottingham*. Though I can ſay (and heartily bleſs the Lord for the Experience) God has wrought up my Heart to an univerſal Abhorrence of Sin, and a Love to the Ways of Holineſs; ſometimes indeed, and too often, Hurries of Temptation runs me into too great, (though, bleſſed be God, not groſs) Miſcarriages; and Pride, I ſee, at the bottom of all.

But O! after ſuch Stumbles, God has help'd me up again, and humbled me, and made me more watchful and circumſpect: I now experience (bleſſed be Free-Grace) God has given me a tender Conſcience; I am now afraid of Sin, yea, of any thing that looks like Sin. I can indeed remember the time when I could have committed apparent Evils with leſs Trouble and Terror of Conſcience, than now (through

(through Grace) the very appearance of Evil in me is accompanied with. And this I do experience, that all the Service that Sin has ever done me, is this; I have been, after, the more enlarg'd in Prayer. I have put (through aſſiſting Grace) greater Fervency into them, and I have been much humbled in bewailing them, and very importunate with Tears for the Lord's Pardon.

3. The third Thing that perſwaded me to *Nottingham* was, that my Self, Wife, and all our Relations, did approve of our Deſign, when they underſtood the Reaſons of it: here we continued with great Content and Satisfaction at Mrs. *Gamble*'s, for almoſt a Year and half. And then we finding (through the Lord's Bleſſing) our Circumſtances ſomewhat altered and advanc'd, and we in a Capacity to furniſh part of a Houſe, we then concluded to take Lodgings partly furniſh'd, which we did, and entred upon Rooms at Mr. *Roger Ryley*'s as Tennants, the 18*th* of *February* 1673. Here we had a little Family, but obſerv'd partly the ſame Methods for Family-worſhip

we

we do now; not only for our own advantage, but I hope to the advantage of ſeveral of Mr. *Ryley*'s Family too: His eldeſt Daughter liv'd with us, and *Nelly*, a younger Child, came very often to join with us, both on Week-Days and Sabbath-Days; and I do truſt, God made us ſome ways uſeful to that Girl, who I obſerv'd to have a good appetite to ſpiritual Things; ſhe came to Repetition and Catechiſm; and indeed, was pretty forward for Religion, and I do hope retains her Appetite, (now being a Servant in the City of *London*): We continued there not quite three Years, where though we could not expect to get much good from our Neighbours, in the other part of the Houſe, (they being generally too carnal) yet the Lord made it a comfortable Settlement, in regard (I truſt) the Lord ſo far bleſſed our weak Endeavours, as that we did ſome good there, (as ſome of them, yea, Mr. *Ryley* himſelf did acknowledg.)

But now, yet finding our Condition, as to worldly Matters, encreaſing, (through the Lord's Bleſſing) and our Family alſo enlarging, I took a Houſe of

of Mrs. *Smith*'s, over againſt the Caſtle, and entred upon it the 29*th* of *September* 1676, and that Houſe we furniſhed compleatly; the Lord pardon our Pride in that. After we had continued ſome time here, I was invited to go to *Lincoln*; and my Father's Deſign then, being ſhortly to leave that City, and to live in *Yorkſhire* at Brother *Stanyforth*'s at *Firbeck*, he did earneſtly and importunately ſollicite me, by ſeveral Letters, to live in *Yorkſhire* with him. His main Reaſons for cohabiting were;

1. That I might the better be acquainted with his Buſineſs, which after him, he told me would be mine.

2. That he might in his old Age be eas'd in Buſineſs (uſually very great) by my bearing a part with him.

3. That we might, eſpecially, be helpful one to another in the beſt Things; for though I had reaſon enough, from the meanneſs of my Abilities, to believe, I could be but little ſerviceable to him in any thing, yet he was pleas'd to think otherwiſe; and would ſome times take notice of my Improvements in Spirituals.

Once

Once I remember, before the Year 1680, he told me, I having pray'd pretty much with him, at that time, of my being as a Viſitor at *Lincoln*, That God had given me the Gift of Prayer; I reply'd to this purpoſe, (being indeed troubled in my Mind leſt Gifts were all, they being too (in my own Apprehenſions) mean) 'Sir, the Gift of Prayer I look upon as 'nothing, where there is not the Grace 'of Prayer; it's that I moſtly deſire 'and wait for, and without which, 'Prayers would little avail. My Father to encourage, as he thought, my living with him, told me he would turn over his Eſtate to me, and help me whilſt he liv'd in the Management of it: but this was no Argument to me his Son, comparable to the Commands of a Father, I being, through Mercy, not at all of late Years, inclin'd to expect, or depend upon much of the World, nor ever lay under the temptation of deſiring any Friend's Death, for my worldly Advance. My Father's moſt perſwaſive Letter for my living with him, I anſwered largely the 22*d* of *February* 1675. After I had

had conſidered and debated the Thing deliberately, advis'd with Friends, ſought God by Prayer, and weigh'd Reaſons for it and againſt it, (which was of late Years my conſtant Method for the deciding any difficult Caſe) and anſwered him in the Negative, for the Reaſons under-written, if he would pleaſe to approve of them, which he did.

Reaſons againſt leaving Nottingham; *ſuch as theſe.*

1. We came to *Nottingham* with the concurring Conſent of all our Friends; now by removing further from them, we muſt (I ſee) neceſſarily diſoblige ſome.

2. After my ſeeking God for Direction in the Matter, and keeping a Day to that purpoſe at *Roadenooke*, we found our Inclinations more to this place than any, though *Lincoln* was before moſt in our Thoughts, in compliance with Friends there.

3. Here our main ends in coming have been anſwered, *viz.* the enjoying the Goſpel, and the Society of good quicken-

quickning Chriſtians; in this reſpect I thought few Towns priviledged like *Nottingham*.

4. Here God has uſed me as an Inſtrument (though the weakeſt) of good to ſome; and I know not what further Service he may have for me here in this Place.

5. Here we have the Love of all ſober Chriſtians, and Favour (beyond Expectation) from different-minded Magiſtrates.

6. Here God has providentially diſpoſed and committed to me the Education of Children, yea the Children of Religious Parents: And, I think, I cannot ſo faithfully diſcharge that Truſt, nor anſwer the end of him I honoured, (now with God) if (whilſt I may) I have them not under my Eye, eſpecially whilſt ſo young.

7. Both my Wife and my Self are very much averſe to Tabling, for many Reaſons.

8. Another Reaſon that I thought material at that time, was this; I can by no means away with a Country-Life, I having here the advantage of improving my ſelf, and doing good to

others, I cannot expect in a Country-Retirement.

9. I have ſome Years unexpired in my Leaſe of this Houſe I am in.

10. I have taken ſeveral Tablers.

Theſe Reaſons fully ſatisfied my Father *Diſney*, and Mother; and I had their Leave to continue at *Nottingham:* and here the Lord bleſſed me wonderfully; though now and then I was under the rebukes of Providence, yet was ſatisfied all was in love to my Soul, and to the advantage of my Inner-Man.

Several Troubles I met with upon account of my Nonconformity; though I did believe, and did accordingly practiſe, that it was my Duty to go as far as I could, with a ſafe Conſcience, in obeying the Authority I liv'd under: And was perſwaded in my own Breaſt, That I could never take Comfort in thoſe Sufferings I brought upon my ſelf, by not doing what Authority enjoin'd, and I might lawfully comply with without Sin.

About *April* 1682, when the Spirit of Perſecution grew hot in *Nottingham*, and

and much of the Malice of the Magiſtrates ſeem'd to be levelled againſt me; I thought I had a Call, and was thereupon reſolved (with the Concurrence of God) to remove, and that, as ſometimes we thought, to *London*, grounding my Opinion of the Lawfulneſs of it upon ſome Reaſons, but eſpecially upon that Text of Scripture, *If they perſecute you in one City, flee to another.* For about half a year I ſought Counſel of God in the thing, having always a deſire to be where God would have me. But having all this while, by my ſelf and Friends, us'd all the means I could to provide a convenient Habitation, I met with conſtant Diſappointments, as to thoſe Houſes which lay moſt convenient for the Management of my Affairs; which were *Shipley*, *Codgrave* and *Bramcote*; and as for *London*, I was perſwaded it was too remote from my Buſineſs, and too far diſtant from Friends. On *October* the 19*th*, 1682, (Winter being far come on, and Ways bad) I took up a Reſolution, with the advice of Friends, to ſettle at my own Houſe in *Nottingham*, that I had bought upon the *High-Pavement*.

These were the Reasons that prevailed with me.

1. Most of those whom I consulted with, were of opinion, where-ever I went, I should be liable to Sufferings, if I kept from sinful Compliances, and might be as safe in *Nottingham* as elsewhere.

2. God did at that time wonderfully incline my Self and Wife to make a trial of that House.

3. It was at that time providentially at liberty, the Tenant I had, being gone, and the House upon my hands. And here (though blessed be God, from my Marriage, I did not neglect Family-Duties) I set upon a more strict, conscionable and methodical Discharge of all the Duties of Religion, both Publick, Family and Private, than before, and did strive against the Sins of my Constitution, which I found were Pride of Heart, and Passion, *&c.*

Many Troubles I met with, and was often disturbed, yet it was not (thrô Mercy) for sinning against God, but serving

ſerving him: Much Money it coſt me to take off Fines and Excommunications. Some Miniſters were taken, being Lodgers, at thoſe times, at my Houſe; as Mr. *Barrett* and Mr. *Shelverdine*.

Upon Mr. *Shelverdine*'s Taking, I find this *Memorandum* in my Diary; *viz.* 'The firſt Day I begun the courſe 'of having Miniſters to help me in my 'Sabbath-day-work, Mr. *Shelverdine* 'being that Day the Perſon my Siſter '*Wigley* (who liv'd then by us) deſi-'red might take the firſt turn, and 'begin the Work. He was taken by an Officer at the Lady *Berresford*'s, who had deſired ſome help from him, and was committed to Priſon, where he lay ſome Weeks, but was as ſoon as might be, with Mr. *Barrett*, (who was afterwards taken at my Houſe) releaſed out of Priſon by the ſaid Lady *Berresford*'s Kindneſs, who paid down 40 *l.* for that purpoſe, they having both ſuffered in her Service.

And now methinks, I have cauſe to fear my Sins had a hand in ſtripping me of ſuch a Mercy; and O that my heavenly Father would ſhew me

wherefore he thus contends with me! It looks, in my Apprehenſion, as if the Lord judg'd me and my Family unworthy of ſuch a Bleſſing as the Goſpel is. The Lord pardon thoſe Sins that thus provok'd him, and give me to underſtand ſo dark a Diſpenſation; but in all my Sufferings, I ſtill experienced much of the Goodneſs of God, in moderating, often, the Spirits of Men towards me, in raiſing me up Friends, and in reſtraining ſome that had very ill Will (though without cauſe) againſt me.

Well, now I ſpon found *Nottingham* too hot longer to hold me, and my Thoughts were much upon removing; but whither I could not tell, though a ſpeedy Removal was neceſſary; I being under the Sentence of Excommunication, and feared a Writ would be ſoon taken out. And beſides, I found that there was no way to take off that Sentence, (which I feared moſt upon the account of Orphans, and others buſineſs lodged in my Hands) but either Conformity, (which I durſt not yield to) or leaving the Town, (which I was reſolved upon) as the beſt Expedient for my Eaſe.

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The Lord who has never failed me in a time of Trouble, now appeared for me in his Counſels and Conduct. I was now upon Terms with my Couſin *Clarkſon*, for his Houſe in *Kirton*, and was come to a Concluſion: Yet as the Lord was pleaſed to order it providentially, (though I was pleaſed with the Houſe very much, and my Wife before had conſented to the taking it) I would have a Day's time further to ſpeak with my Wife about it. And ſhe, at that time, being at *Wigwall*, thither I went; and as ſoon as I came, I met with a Letter from Mr. *Barrett*, (my moſt worthy Friend, who was conſtantly contriving for my well-doing both in Soul and Body) acquainting me that there was a Houſe at *Ollercarre* to be let, which might prove a convenient Seat for me; and here, (though I met with ſome Rubs) yet God in his Providence ſeemed to point out that Habitation to me. I went to view it, and though it was upon diſadvantage, there being much finiſhing work within Doors wanting, yet I liked it ſo well, as hoping it might prove a quiet and comfortable Place to me, beſides the

Priviledges appertaining to it; That I concluded to take a Journey to Mr. *Burton* about it: but his Bailiff, who lived with his Family in the Houſe, (and as I perceived ſince, had no deſire it ſhould be let) told me he would ſend to Mr. *Burton* to know his Terms, and to acquaint him with my deſire of taking it. How he managed his Buſineſs I know not, but the anſwer he returned me, was, that his Maſter *Burton* would not let it under Sixſcore Pounds *per Annum*, which was 20 *l.* more than he had before offered it to others for. This I took to be a croſs Providence, and had proceeded (I think) no farther, but for my Brother *Spateman*, who adviſed me that nothing could be done, or known, without my going thither, who offered very kindly to go along with me; thither we went, and in a few Days I took the Houſe, for 30 *l.* *per Annum* leſs than was mentioned, to the great grief, (I did perceive) of the Bailiff; who (it's to be feared) conſulted his own profit, more than his Maſter's Intereſt.

And truly this Providence I cannot overlook, *viz.* That I had not had the Houſe,

Houſe, if a Rainy Day had not prevented another going to take it juſt at that time: and hither now the Lord has brought us. Men by their Fury have driven us from *Nottingham*, which though they might intend it for my Hurt, God can turn it to Good. O that I may keep in his Ways, and leave Iſſues to him. To the 14*th* of *June*, 85, I find in my Diary Acknowledgments, Day by Day, that I had experienced the Lord's Goodneſs, in caſting my Lot into this Place; having to that time enjoyed moſt comfortable Sabbaths, & for the moſt part very publick Aſſemblies, to the refreſhment of others, as well as our ſelves. Here I find by thoſe Diaries, I was much carried out in praiſing God, and in begging that I might be enabled to make ſome anſwerable Returns to him by a thankful Heart and a fruitful Life.

At my firſt coming to *Ollercarre*, it was much upon my Heart to conſider what I ſhould render unto the Lord for all his Benefits towards me and mine: I had this ſerious Reſolve, That I would not ſhut God out of my Houſe, who was pleaſed to give me Entertainment in it.

I then pitch'd upon this Method for Family-Diſcipline; *On Week-Days to do thus.*

1. Prayer every Morning by ſix a Clock, for the benefit of thoſe Servants that were to be abroad after, upon account of Husbandry; and this to be performed by my Couſin *Watſon*, or, when abroad, by ſome one Man-Servervant.

2. By 9 a Clock, every Morning, to call my Family together to worſhip God, by Prayer, ſinging part of a Pſalm, reading a Chapter, and then Prayer.

3. To go to Dinner by 12 a Clock.

4. To Family-Prayer at 6 in the Evening, to be performed in the ſame Method as in the Morning.

5. To Supper by 7 a Clock.

6. After Supper to ſpend ſome time in reading ſome good Life, or other good Book.

7. By 9 a Clock every Perſon to their Chamber.

8. Every Monday Night, by 8 a Clock, to catechiſe Servants and Children.

9. Every

9. Every Thurſday night Repetition.

10. All unlawful Games, as Cards, Dice, *&c.* all kind of Ribaldry, vain Songs, fooliſh Talking, and idle Jeſting, Swearing, Lying, *&c.* and all kind of Sin whatſoever are here forbidden; no profane Perſons to abide in my Houſe, no Liar to tarry in my Sight.

On the Lord's Day, this Method.

1. To begin the Day, as to Family-Worſhip, with Family-Prayer, by 8 a Clock in the Morning.
2. By 9 a Clock to Sermon.
3. By 12 a Clock to Dinner.
4. By 2 a Clock to Sermon.
5. By 6 a Clock to Family-Prayer.
6. By 7 a Clock to Supper.
7. By 8 a Clock to Repetition.

This Method in my Family for moſt part (through aſſiſting Grace) we have performed, experienced the benefit of, and would commend it to others.

When I have not had this Method, I have found theſe Inconveniences.

1. That

1. That the miſtiming of one thing has uſually occaſioned the miſtiming of every thing in my Family.

2. That when we were uncertain as to our time for Family-Worſhip, I have often found ſome of my Servants abſent, and their Plea uſually was, that they had engaged in ſuch Buſineſs as they could not leave off; whenas, a ſtated known time for ſuch Duties gives all advantage to forecaſt their Buſineſs for it; and it muſt be their Faults if they do not.

3. Want of a ſet-Time is uſually accompanied with this dreadful Inconvenience, that Worldly Occaſions either quite juſtle out ſome part of the Worſhip of God, or ſtraiten one in the performance of it.

4. By late Prayers, either Morning or Night, we put off our greateſt and beſt Work, to the worſt time, and give God the World's leavings.

5. We need God's Bleſſing upon us, and our Family-Occaſions, as much, early in the Morning, as later; therefore ſhould be early at the Duty of Family-Prayer; and not too late, or long at Night, for fear of Drowſineſs.

And

And I muſt not omit to add, I have every way found ſuch Methods beneficial too, and the Lord has enabled me in ſome meaſure to perform, my purpoſe, it being (bleſſed be the Lord) very rare that we have miſt it ſince we came to *Ollercarr*.

Here again, at my firſt coming, I renewed my Covenant with God, and did deſire and beg, I might bring a new Heart to my new Habitation; and readily give God Entertainment, where he has been pleaſed to give me Admiſſion. This Place the Lord ſeemed in his Providence to point out for me, and here he has bleſt me: O that, whatever others do, *I and my Houſe may ſerve the Lord*. Here we have enjoyed moſt ſweet and comfortable Sabbaths, moſtly by the help of Mr. *Coates*, whom the Lord has made a Bleſſing to our Family, and ſometimes other Miniſters. O the comfortable Seaſons of Grace we have here had! the refreſhing and rouſing Sermons we have here heard! what full Meetings (the Neighbourhood, for many Miles round, flocking hither) have we had! Here we had *Line upon Line, and Precept upon Precept, here*

a Little, and there a Little; nay here Abundance, and there Abundance. Here Heaven's Dews dropt about our Tents; the Gospel brought into our very House; Sanctuary-Blessings were restored us, which we had sinned away at *Nottingham*. Here could I (through Divine Indulgence) keep open House for God, none making me afraid. O the comfortable Sabbaths, Sermons, Sacraments, Fasts, and Family-Duties here enjoyed! O the sweet Repasts we had for our precious Souls! Now did I begin to make a more strict Scrutiny into the state of my Soul than ever, and was now for weighing the Reasons of my choice of Christ in the Ballance of the Sanctuary; did sit down and consider with my self what it might cost me to be Religious, and whether or no I could be at that Charge.

Well, but did these Halcion Days always last? Did my Sun suffer no Eclipse? Alas, alas! we soon sinned away our Comforts; and by Sin as soon involv'd our selves into the Depths and Labyrinths of Misery and Trouble.

An Account of which, take from my Diary, to this purpose; 'Upon

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'the 15*th* of *June* 1685, (being the 'Day that the firſt Tidings of the D. 'of *M*'s Landing in the Weſt came 'into the Country) I had, by ſeveral 'Friends, one after another, Informa-'tion that the *Nottingham* Magiſtrates, 'had intercepted a Letter of mine; in 'which, they found a Paper written in 'Characters; and preſently cry'd, 'Treaſon, Treaſon: This Paper they 'preſently ſent to many Perſons in the 'Town, if poſſibly, to get it read, but '(it ſeems) all in vain, either they 'could not, or would not read it. A 'very great ſtir they made about it, 'concluding it was the D. of *Mon-'mouth*'s Declaration, and contained a 'Call to me to appear in Arms for his 'Aſſiſtance.

Theſe were their idle and ungrounded Conjectures, which put them upon threatning me in a moſt dreadful manner, and ſending out their Warrants to ſeize me either at *Nottingham* or *Derby*, that I might read the Letter, (as was alledg'd.) This Paper they never ſent me, nor could I poſſibly ſuddenly know the Contents of it; though I did underſtand it came

from

from my Brother *Daniel Diſney*, (who was that Term in *London*.) I confeſs this Tidings did ſomewhat ſtartle me, and made me ſome Days then abſent my ſelf from my Habitation, as not knowing what Injury my reading the Characters might be to my Brother; though I knew it could be none to me, (whatever it prov'd to be.) I therefore thought it beſt to lie *incognito*, till I could underſtand from my Brother what he had written in thoſe Characters; to that purpoſe, I ſent my Couſin *Watſon* to *London*, (or to *Epſom-Spaw*, 12 Miles further) to find him out; which Journey he went, and came in ſafety, though altogether without ſucceſs, my Brother being newly come down to his own Houſe at *Kirkſtead*, contrary to his former Intentions. In a Day or two after, my Couſin *Watſon*, (being now return'd to *Ollercarre*) was ſeiz'd by Souldiers at my Houſe, and preſently committed Priſoner at *Derby*, who by his moſt imprudent Anſwers to thoſe Interrogatories put to him by the Officers, did ſomewhat prejudice Mr. *Chaunter*, a young Miniſter, taken at my Houſe with

with him; and might have done hurt to others by Imprudency, had not the Lord's over-ruling Providence prevented. The D. of *Monmouth*'s Army now increaſing, things begun to be in a great Uproar and Confuſion; many Gentlemen of this County were impriſon'd, and ſeveral of them ſent to *Weſtcheſter*, a Place far remote from their Habitations, and ſo near the Sea, that People were fill'd with ſad Apprehenſions, concerning the further Conſequences of ſuch a remote Confinement; many Rumours there were that I ſhould be fetch'd in immediately: Friends adviſ'd me to withdraw, which at firſt I did decline, as concluding my Innocency would be a ſufficient Protection to me; but when I ſaw it did not prove ſo to others, and did conſider the Character-Paper, (the Contents of which I knew not) I took their Advice, and did abſcond about the 30*th* of *June* 1685; and (I bleſs God) did find moſt hearty welcome and Entertainment, in the ſeveral Families the Lord in his Providence did direct me to.

But no ſooner was I gone than the Countries round (as well as *Derbyſhire*) did ring with Hue-and-Crys after me; great Sums of Money now offered for the taking me, by thoſe, who were as full of Rage and Malice as could be, breathing out nothing but Threatnings againſt me, ſuggeſting moſt wickedly and falſly, that I had furniſhed the Duke with 600 *l.* had entertained him two Months in my Houſe, and was certainly gone to him.

Others as falſly reported, that I was taken with his Declarations in my Pocket, and a Letter of Thanks from him for my Kindneſs to him, in befriending his Intereſt.

At my going away from *Ollercarr*, I firſt went to *Mansfield*, upon the 29*th* of *June* 1685, (that Day being their Fair) whither (as I hear ſince) I was followed by the Sheriff of *Nottinghamſhire*, and was very much in danger; many I met upon the Road (coming from the Fair) begg'd of me to have a care of my ſelf, for great Inquiry was made after me, and ſearch for me. A little before that time, I being in *Cheſterfield* upon Buſineſs with my Land-

Landlord *Burton*,(which occaſioned my ſtay 3 or 4 Hours) and had no ſooner taken Horſe, than (as I underſtood ſince) Officers came to my Inn to ſeize me. Here the watchful Eye of the Lord was upon me for good.

On *Mansfield* Fair-day at night, Soldiers came to *Ollercarr* to apprehend me; others were making diligent ſearch for me at *Nottingham* at a great many Houſes, giving me moſt reviling Language, and threatning me with Death when ever taken; and ſome (as was reported) ſaid I ſhould never come to a Trial, for they would ſhoot me, and tear Bit from Bit where-ever they met me. Theſe poor Wretches, who I never injur'd, but have often ſerved, I can heartily pity, and pray for, and if ever I have opportunity of ſerving them, do hope to let them ſee that my Religion teaches me to do good to my Enemies, and to requite Evil with Good; *the Lord forgive them, they know not what they do.*

About this time, I was at Friends Houſes not far from home, but thought it now convenient, for greater ſafety, to remove further, and was directed

by a Friend (who very kindly did accompany me) into *Leiceſter-ſhire*: Thither we went, and (as the Lord was pleas'd to order it) juſt in time, for preſently after I could not have got away, there being ſtrict Watches ſet night and day for me, in all or moſt of the Towns (for many Miles) round about *Ollercarr*.

We travell'd from one place to another, not ſtaying long in any till we came into *Leiceſter-ſhire*. And the Lord preſerved me in all my Wandrings, (bleſſed be his moſt holy Name) and gave me much Favour in the eyes of thoſe I viſited, and had with all moſt hearty Welcome, and free Entertainment. Many remarkable Paſſages and great Providences I experienc'd, as I came from Place to Place, mention'd particularly in my Diary, and therefore leſs needful here; only this; 'Upon the 18*th* of *July* '1685, I find my Experience noted in 'the ſaid Diary, That notwithſtanding 'my Enemies Threatnings, and my 'Fears, my Dear God had wonderful-'ly preſerv'd me; ſo that, through 'Mercy, no Evil has hitherto befaln 'me.

'me. O that I could take Encourage-
'ment from my Father's Goodneſs to
'live more the Life of Faith, and to
'depend more upon God! upon that
'God that has brought me out of ma-
'ny Troubles, and kept me from ma-
'ny Dangers; he has delivered, does
'deliver, can deliver, and I truſt will
'yet deliver me. O that in the mean
'time preſent afflictive Diſpenſations
'may be to his Glory, to my Soul's Ad-
'vantage, and my Relations Benefit!

Upon the 5*th* of *July*, I came to Mr. *S.* where for better ſafety, I went by the name of ——; there I had moſt friendly Entertainment, found him exceeding good chearful Company himſelf, as thoſe alſo, who were ſeveral of that Neighbourhood that came to ſee me: Here I had very comfortable and Soul-refreſhing Society, and Safety while I ſtaid: And upon the 21*ſt* of *July* 1685, upon the advice of very worthy and good Friends, ſuch as Mr. *S.* Brother *S.* &c. (beſides my own Inclinations) to ſurrender my ſelf to the D. of *N.* I came away in the Evening from Mr. *S.* and therefore could reach no further than *Duffeild*

that Night: We got not thither till 11 a Clock, and therefore concluded it beſt to ſtay at a little Ale-houſe, at the hither End of the Town, that *Godfrey Batty* knew, though I did not. And here I obſerv'd a great Providence, the Watch-men of that Town juſt ſtood at the Door where we lighted, being (I have cauſe to believe) at that time, in an eſpecial manner, directed to look ſtrictly for me, as I underſtand, all the Watch-men for many Miles round about my Houſe were directed to do. Theſe Watch-men demanded my Name, but *Godfrey* very prudently, by telling them his, prevented their further Inquiry; there we lighted, and the Watch-men preſently came in, who I entertain'd with Ale and Tobacco, and left *Godfrey* with them, whilſt I, in my Clothes and Boots, went to lie down upon a Bed in the next Room, being both Sleepy and Weary; but now being under a ſlaviſh Fear, and a diſquieted Mind, leſt I ſhould be taken before I had ſurrendred, (for which the good Lord forgive me) though I did get 3 or 4 hours Reſt, yet not one wink of Sleep.

In

In the Morning early, the Conſtable came, who knocking at the Window where I lay, I verily thought I had been ſurprized; but it appeared, it was only to ſee whether the Watch-men duly obſerved their Office: the Land-lord ask'd *Godfrey* my Name, which he refuſed then to tell him, but promiſed he would the next time he ſaw him; which, as the Lord ordered it, did ſatisfy; though he told him he could ſtop and ſecure me if he would.

By 6 a Clock, on Wedneſday Morning, I got to my Houſe at *Ollercarr*; and though in the way I met with and ſaw ſeveral People, who (I believe moſt, if not all) knew me, yet, through the Lord's Reſtraints, none to hurt me.

By 9 a Clock that Morning, after I had ſtay'd about 2 Hours with my Dear Wife, (whom I had not ſeen of long before, and was her ſelf under ſome Trouble, and having Warrants out againſt her, as was ſaid, was a little before forc'd to keep from home)— I went to Mr. *T.* at *Wallen-wells*, who being abroad, came not Home till 8 a Clock that Night. — I acquainted him

with my Deſign of ſurrendring my ſelf to the Duke of *Newcaſtle*, and deſired his Company with me; I perceived him timorous and ſomething ſhy;-- he told me he would not do it till he had obtained firſt the Duke's leave to that purpoſe; upon which (by a Letter on purpoſe) he acquaints the Duke with my deſire to ſurrender my ſelf to him. To which the Duke made this Return on Thurſday Morning; he gave him many Complements and Thanks for his Letter, but told him that as for Mr. *Diſney*, he might ſecure him, and expected that he came along with him. Upon this ſtartling Anſwer, I began to think I had taken a wrong Method in this Surrender, and did expect nothing leſs (from the Duke's Letter) than being ſent to *Nottingham* Goal. That Day about 4 a Clock we went to *Welbeck*, when I feared to find him the more ſevere upon me, becauſe of the Corporation-men of *Nottingham*, who (I underſtood) dined with him that Day. But here I again experienced the Goodneſs of the Lord, who had ſo wonderfully moderated his Spirit, that I found him very calm and kind; I acquainted

quainted him, that I underſtanding he had ſent his Warrant out againſt me ſome time ſince, I was now come to wait upon him to know his Pleaſure. He replied, he never ſent out any Warrant againſt me, nor had he any thing to charge me with, only a great Rumour there was of a Character-Paper directed to me, which the Aldermen of *Nottingham* had ſent to King and Council; that therefore it was convenient I ſhould be forth-coming, till he had acquainted the King and the Lord Lieutenant of *Derbyſhire* with my Surrender; and did not doubt but in a Week's time he ſhould receive Orders for my Liberty. In the mean time, he wiſh'd me to make choice of any Friend in the County to be withal. — I named my Uncle *Lee*, which he readily approved of, ſent his Servant and Letter with me.— And thither we came on Friday Morning about 10 a Clock, there I had kind Reception and friendly Entertainment, as alſo my Wife and 2 Servants with me: Here again the Devil ſet his Agents a-work to raiſe ſlanderous and lying Reports of me; by ſome it was reported, that the Aldermen

dermen of *Nottingham* were drawing up a Paper againſt me, to ſend to *London*; others that I was run away privately from my Uncle *Lee*; ſome that I was a Priſoner at *Newark*; others reported me hanged in the Weſt, at the ſame time the Lady *Liſle* was executed; others ſaid that *John Oliver* of *Lincoln*, was juſt going to *London* to ſwear Treaſon againſt me, and ſome others; but I might eaſily prevent and ſtop him, by laying an Action I had upon him, and ſo impriſon him: But this Counſel I utterly diſliked, and bleſs God none of theſe things did much move me. A Paſſage in my Diary giving this Reaſon for it, 'I can heartily truſt the Lord, 'who has all along been my Helper; 'I can with Comfort enough ſet a ſin-'gle God againſt all mine Enemies.

Whilſt I was at my Uncle *Lee*'s, (which was between 5 and 6 Weeks) my Uncle was unwearied in his Pains for me; going twice to *Nottingham*, thrice to the D. of *N.* and once to *Ollercarr*, in my behalf; was very ſollicitous and deſirous to ſet me right amongſt thoſe that had aſperſed me, the Lord requite him more than I can.

Auguſt

Auguſt 10, 1685. my Uncle *Lee* returned from the D. of *N.* acquainted me the D. was much troubled for my long Confinement, but could not help it; that he had ſent 3 ſeveral Letters to the Lord *Sunderland* to know the King's Pleaſure about me, but could receive no Anſwer. He concluding they had nothing againſt me, was willing he ſhould upon his own Head, and without Order ſet me at Liberty; and if poſſible afterwards take advantage againſt him for ſo doing; he being ſenſible they watc'd to take Pique againſt him, reſolved he would give no advantage: Therefore, by a fourth Letter, acquaints the Lord *Sunderland*, that he was reſolved he would not ſet me at Liberty, without the King's Order, and deſired to hear (with what ſpeed might be) his Pleaſure about it.

On *Auguſt* 26, 1685. being at *Lincoln* with my Uncle *Lee*, my Mother *Diſney* gave me a Letter, *Ben. Bromhead* brought from *London*, from my Couſin *W. Diſney* ſome 3 Days before he died (who was executed as Printer of the Duke of *M.* Declaration) full of earneſt Deſires, that I would take care of his

his Daughter with me (ſhe being both Fatherleſs and Motherleſs): The which (by the Grace of God) I ſhall do, and look upon her as a Child Providence has caſt upon me as my own. The Letter bore Date the 26*th* of *June*, 1685. had lain ſome time before King and Council ere it was ſuffered to be ſent to me; but bleſſed be God it did me no hurt.

Auguſt 28, 1685, being Friday, the D. of *N.* by a Servant on purpoſe, gave me tidings of my Liberty by a Letter he ſent me, which he had received from the Lord *Sunderland*, to this purpoſe; That it was the King's Pleaſure and Command, that I ſhould be ſet at Liberty, upon ſuch Security as his Grace thought fit. And now here's Food for Faith to feed upon, a gracious return to Prayer. Thus the Lord was pleaſed to reſtrain the Hands of wicked Enemies, that had threatned me Ill; and to influence the Hearts of great Men to do me Good. I have experienced with the Pſalmiſt, *Pſal.* 31. 13. *For I have heard the Slander of many: fear was on every ſide, whilſt they took counſel together againſt me, they deviſed*

to

to take away my Life; yet I have ſeen the Goodneſs of the Lord in the Land of the Living. And have good encouragement with holy *David* to ſay, *At what time I am afraid, I will truſt in the Lord.*

My Uncle *Lee*, and I, then went to the D. of *N.* where the D. receiv'd me very kindly; and told me, though he had nothing at all againſt me, yet being the King's Letter to him had mentioned a Bail, he would adviſe me to enter into Bonds for the good Behaviour, my ſelf in 2000 *l.* and my 2 Sureties in 1000 *l.* a Man. This I declined very much, yet at the Duke's importunity (after I had taken ſome time to conſider on it) I very unwillingly granted to endeavour it; and, indeed, I muſt ſay, a great many I found very ready to ſerve me in the Thing: But the D. himſelf having named to me my Uncle *Clay* for one, and my Uncle *Lee* having offered himſelf for another, I concluded upon them; and to that purpoſe deſired my Uncle *Lee*, to ſpeak to my Uncle *Clay*, he being juſt then going to *Southwell*, which he did, but ſent me word by my Man, (who went with him) that my Uncle *Clay* poſitively refus'd

refus'd me; but (as I have ſince heard, and do believe it) 'twas not in Unkindneſs; for he acquainted the D. of *N.* he did not think me in earneſt in that Requeſt another made, having neither Letter nor Meſſage from me about it; but my Couſin *Low*, his Son-in-law, did very chearfully accept of piece of ſervice for me.

We all three accordingly, went to the D. of *N.* to enter into Bond; but the Duke declaring ſome great Pique againſt my Couſin *Low*, fell into a Paſſion, and declared he would not take *Low*'s Bond for a Groat; and ſince *Clay* would not, *Lee* ſhould not be Bail for me, but I muſt get two others. This prov'd a good Providence, for meeting with this Croſs, I took heart to ſend the Duke word, that I having no ways appear'd againſt King or Government, nor any ways miſbehaved my ſelf, did think it very hard thus to be call'd to enter into Bond for the Good-Behaviour. The Duke return'd by Letter, this Anſwer to me, That ſince I had declined entring into Bonds, he had, by Letter, acquainted the King that no Body came

came in againſt me, that I was unwilling to enter into Bonds, (being no ways guilty) and left it to his Majeſty's further Pleaſure; only bad me remember he had mine, and my Uncle *Lee*'s Promiſe to come to him (if ſent for.) And thus (through Mercy) I have eſcaped thoſe enſnaring Bonds, having heard nothing from the D. of *N.* to this 15*th* of *December* 1685, being almoſt four Months, and I truſt I may not.

Auguſt 31, 1685; This Day I returned and my Wife, and Mr. *Coats* and his Wife, to *Ollercarr*. Upon the *6th* of *September*, 1685, we enjoy'd a very comfortable Opportunity, being the Sabbath-Day: good Mr. *Coats* preached a Congratulatory Sermon for the Lord's Goodneſs towards us, in bringing us together again! who had ſo long been ſeparated one from another; he preaching from thoſe words, *Pſal.* 116. 12. *What ſhall I render unto the Lord for all his Benefits towards me?* and rais'd this Doctrine, 'That gracious Souls have, and ought 'to have, ſuch a Senſe of Divine Favours, as to be extraordinarily carried

'ried

'ried forth in Love and Thankfulneſs 'to God for them. In the Applicati-on, he told us, We might take ſome 'Meaſures of the Greatneſs of the 'Mercy, of Deliverance God had 'wrought for us, by conſidering the 'Greatneſs of thoſe Troubles, and the 'Perplexity of the Condition we were 'moſt of us in; ſays he, Was it not 'ſad for a Family, once ſo united, not 'only in Affection, but in a ſweet and 'delightful Society, to be ſhattered 'and broken all to pieces?

'Was't not ſad that a Houſe ſhould 'ring with Oaths and Curſes, that for 'ſome time before had no ſuch Lan-'guage to be heard in it?

'Was't not ſad! that a Family 'ſhould be quite left and forſaken of 'thoſe ſweet and comfortable Sab-'baths it had ſome time enjoy'd in 'great ſecurity?

'In a word; Was't not ſad, that 'we, who had ſo often join'd together 'in Family-worſhip, as Reading, Pray-'ing, and Praiſing God, ſhould be ſo 'ſeparated one from another; that 'we could not aſſemble together for 'ſuch Worſhip without apparent Ha-

'zard,

'zard, nay ſome of us caſt into ſuch 'Places where there was no Worſhip 'of God to be join'd in? Here was 'our Miſery. God give us all a lively 'Senſe of Divine Favour in our great 'Deliverance.

When God had returned me to my Family, my earneſt Prayer was, I might not return to Sin, but honour God more in it than ever, who had done ſo much for me and mine.

November the 10*th*, 1685, (the Parliament being juſt met) We kept a Night of Humiliation, by the help of Mr. *B.* Mr. *C.* and Mr. *C.* the Latter made a Sermon from theſe words, *Iſai.* 8. 17. *And I will wait upon the Lord that hideth his Face from the Houſe of* Jacob, *and I will look for him.* They were much enlarged in thoſe Duties; and I do at this time experience (bleſſed be God) both in them, and Cloſet-Duties, upon the ſame occaſion, my Heart was in a good warm Frame, and was working much after God. God has heard and anſwered our Prayers moſt remarkably, as appeared by the Parliament's putting forward things very beneficial to the Nation; they did,

I believe, beyond either the expectation of thoſe who brought moſt of them irregularly in, or others who indeed expected nothing of good from them.

But by this, I have learn'd this Leſſon, that by thoſe from whom Men expect leaſt, God can do moſt; and I fear we have loſt many and many a Mercy, by knocking at wrong Doors for them, and by truſting too much to, and expecting too much from an Arm of Fleſh.

Benefits by Afflictions. The Lord I do find and experience, has (by bleſſing to me late Afflictions) done me this Good, (bleſſed be his moſt holy Name.)

1. I have learn'd to truſt God more in difficult Caſes.

2. I ſee more Evil than before in Sin, by this bitter Fruit.

3. I ſee a Neceſſity of ſetling worldly Concerns, of making my Will, (which ſince I came home I did.)

4. Now I am afraid of the leaſt Sin, either of Omiſſion or Commiſſion; a little Sin do's more wound my Conſcience,

ſcience, and diſturb my Peace, than greater before.

5. I now experience, that I ſpend more time in Duties, and that with greater delight.

6. I am a better Husband of my precious Time, and more careful to improve it, more fearful of miſpending it.

7. I am leſs paſſionate, for God has ſhew'd me the ill Conſequences of Family-Heats and Diſcord.

8. Leſs proud, (I hope) the Lord having ſhew'd me enough in my ſelf, and in the preſent ſad Times, and my late Circumſtances, to humble and abaſe me.

9. Now I find a greater Readineſs to ſympathize with the poor afflicted Members of Jeſus Chriſt, having my ſelf ſo lately been a Sufferer.

10. The World, and the Things of the World are leſs in my eſteem, having been ſo lately imbitter'd to me.

11. Now have I ſet up ſome other Duties, more than before I practiſed; as Praying with my Wife, and Repetition on Week-days, and Reading in the Family after Suppers: I bleſs the

Lord for theſe happy Fruits of Affliction; I truſt that mine has brought me nearer Chriſt.

I ſcarce know any thing that ſtates the Difference betwixt me and the vileſt of Hypocrites, but only this; That God makes my Diſtempers my Burthen, and in the Riches of his Love, inclines my Heart to hanker towards him for help.

Evidences for Heaven, which I examine my ſelf by; more at large in my Diary; anſwered.

1. Effectual Calling, is a good Evidence for Heaven; as appears by *Rom.* 8. 30. 2 *Pet.* 1. 10. the Calling I had was about the Year 1668.

2. Change of Company, a good Evidence, chooſing the Society of the Godly, ſhunning the Society of the Wicked, *Pſal.* 1. 1. *Pſal.* 26. 4, 5. *Pſal.* 119. 115. *Acts* 9. 26. My Heart anſwers affirmatively, for that I left *Lincoln*, and came to live at *Nottingham* for this end.

3. Univerſality of Obedience, *Pſal.* 119. 6. *Pſ.* 139. 2 laſt Verſes; to this

G. D's

G. D's Heart anſwers *Aff. Decemb.* 7, 1685.

4. Love to the Godly, (as ſuch) 1 *Joh.* 3. 14. To this my Heart anſwers *Aff. Decemb.* 7, 85.

5. Sincere Endeavours to approve my Heart more to God, than my Ways to Men; aiming more at God's Glory than my own Profit, Applauſe, *&c.* 2 *Cor.* 1. 12. My Heart anſwers *Aff.*

6. Melting and Mourning for Sin, upon the ſenſe of God's Free-Love in Chriſt, *Zech.* 12. 10. 2 *Cor.* 7. 9, 10. *G. D*'s Heart anſwers *Aff.*

7. Zeal for God againſt Sin, *Joh.* 2. 17. 2 *Cor.* 7. 11. *G. D*'s Heart anſwers *Aff.*

8. A Love of, and longing for Chriſt's Appearing, 2 *Tim.* 4. 8. *Heb.* 9. 6. *Rev.* 22. 7, 20. *G. D*'s Heart anſwers *Aff. Decemb.* 7, 85.

9. Gracious Speech, *Prov.* 10. 21. *Epheſ.* 4. 29. *G. D*'s Heart anſwers *Aff.*

10. Bleſſing God for, and rejoycing in, the Gifts and Graces of others, *Joh.* 29. 30. My Heart anſwers *Aff.*

11. The Spirit of Prayer, *Acts* 9.11. *Rom.* 8. 15. *G. D*'s Heart anſwers *Affi.*

12. A careful Sanctification of the Lord's Day, *Iſai.* 4. 56. My Heart anſwers *Affi. Decemb.* 7, 1685.

I kept a conſtant Diary or Journal, recording my Carriage towards God, towards others, and my ſelf, and God's Carriage towards me; giving an account of ſignal Returns to Prayer, and great Providences; a few here take.

The 11*th* of *May* 1674, (being very Rainy at night,) I travelling to *Laughton* in *Yorkſhire*, upon the *Moore*, about a Mile and half off the Town, I light into a deep watery Place, miſſing the pav'd Bridge, my Horſe ſlipping, fell ſide-ways, I all over in the Water, and a great Mercy I was not loſt, by the Horſes lying upon me; my Man drew me out by my great Chamlet-Cloak, which help'd me to ſwim; I rid afterwards to the Town wet to the Skin, with Boots full of Water; immediately went to a hot Bed, took ſomething warm, pray'd to the Lord, and got a good Night's Reſt;

Reſt; and next Morning was never the worſe: This good Providence I deſire to remember, acknowledg and improve.

2. When we liv'd at Mr. *Ryley*'s in *Nottingham*, my Wife being one Night juſt gone up into a very narrow ſtrait Chamber, being immediately to return down again, having a Candle with her; a Gun was diſcharged in the Street, made an amazing roaring, and noiſe all over the Houſe; but in that Chamber ſuch a Noiſe, as much affrighted her; next Day, I coming into the Chamber, found a round Hole in the Caſement by a conſiderable large Bullet made, which (the Chamber being ſo very narrow) it could no ways have miſt her, had not a good God wonderfully preſerv'd her from the Danger, by *directing the Bullet.*

3. A good return to Prayer: 24*th* of *February*, 1674, which the Lord, *in mercy, help me to improve.*

4. A gracious Return to Prayer, in my dear Wife's Recovery of ſuch a Sickneſs as moſt gave her over, in *February* 1674.

5. *January* the 6*th*, 1675, coming with my Wife from *Wigwall*, and paſſing through a thick Wood to *Roadenooke*, one Bough of a Tree coming up on my Eye with a great force, one being juſt gone by before, and held it back, it (ſlipping from him) ſtruck violently upon my Eye, ſo that I concluded it ſtruck quite out; it ſtood immediately of a Gore-blood, was ill a little time, but (through Grace) in 2 days ſo well, that I could ſee to record this ſingular Providence; which Eſcape and Deliverance, I deſire to aſcribe to Divine Goodneſs, as a Return to Prayer, and deſire I may uſe my Eyes more to the Honour of God.

6. *January* the 14*th* 1683, I and my Man *Sam. Fone*, being going a Journey to *Rotheram*, about ſeven Miles off of *Nottingham*, *Sam*'s Horſe ſlip'd, and fell on the ſide of a Hill with his Leg under him, which was greivouſly bruiſed and ſtrained, and he ſo full of Pain, that I was forc'd to return to *Nottingham* with him: In my return, ſuch a like Fall I got, my Horſe lying upon me a conſiderable time, for he could not riſe; and had he riſen of himſelf,

it

it might have broken my Leg, which lay juſt in a Cart-rut; and *Sam.* being lam'd before, could not help me; but now, providentially a Perſon comes riding by, juſt at that inſtant, did help me up; and through Mercy, I got not the leaſt Hurt, though my Fall ſeem'd much more dangerous than *Sam*'s, who was lame and under the Chirurgeon's Hand long. This is a diſtinguiſhing Mercy, which I deſire to improve to the Glory of God.

7. The 18*th* of *June*, 1677. In the Cloſe of that Day, in Cloſet-Prayer, I found my Heart ſo warmly carried out after God, that nothing would ſerve my turn but God, and I truſt God gave me himſelf: Bleſſed Lord, enable me to improve ſuch a Privileg.

8. My Father *Diſney*, in his time, and I for ſome Years after him, were perplexed with long and tedious Suits by *John Oliver* of *Lincoln*, a Bankrupt, who ſued in *formâ pauperis*: He did moſt wickedly occaſion ſeveral People to forſwear themſelves againſt me, particularly one *Jane Farrow* of *Lincoln*, aged about 54, a Woman of a bad Life, and no Principles; ſhe being

ing ſubpena'd by *J. O.* to be an Evidence for him: At our ſitting a Commiſſion at *Lincoln* for that purpoſe, ſhe the ſaid *Jane Farrow* did ſwear poſitively that the Goods in *J. O*'s Shop at the time my Father ſeized them, were worth 1500 *l.* and therefore ſhe would conclude my Father was compleatly ſatisfied *J. O*'s Debt, and had no right to detain his Eſtate longer from him. Though I at the ſame time brought ſubſtantial Witneſſes, and Perſons of good Credit and Reputation, who upon Oath made appear, juſt the contrary; one Mr. *Snowden*, in my behalf, ſwore that he had a Judgment of a 100 *l.* upon the Bankrupt's Eſtate, and went at that time my Father ſeized, with a deſign to take out Execution upon the Goods, but not finding them of near a 100 *l.* value, did deſiſt. Since this, the ſaid *Jane Farrow* has told ſome the Reaſon of her Swearing ſo deſperately was, That *J. Oliver* had inſtructed her, and others of his Witneſſes, what to ſwear; had made them all drunk, and then (as ſhe confeſt) they ſwore any thing.

Since,

Since, this poor wretched *Jane Farrow* was viſited with Sickneſs, and died *Feb.* 27, 1683. and upon her Death-Bed was in a moſt ſad deſpairing Condition, and cried out much againſt her ſelf for being forſworn. She told thoſe about her that ſhe ſaw the Devil, and there, ſays ſhe, he ſtands (pointing to a Place) ready to fetch me away: She very frequently ſpoke the ſame or the like Words. O! ſays ſhe, thou art come to fetch me; I am certainly thine, and ſhall be with thee er'e long. She further added, it muſt needs be ſo, if Mrs. *Diſney* (meaning my Mother) and Mr. *Diſney* (meaning my ſelf) does not forgive me. Some about her told her (for ſhe had many Viſitors daily) that ſhe muſt call upon God for Mercy, (who alone for Chriſt's Sake could forgive her) but ſhe bad them ſay no more of that; for ſhe had nothing to do with God nor Chriſt, nor would ſhe receive any Soul-advice, as concluding ſhe muſt be damned. She ſent for *J. O.* that wicked Wretch, who was certainly the Ruin of that poor Woman's Soul (if the Lord ſhewed not Mercy at laſt Gaſp); and told him, that for his

Sake,

Sake, and at his Requeſt, ſhe had damned her Soul, in forſwearing her ſelf againſt Mr. *Diſney*. He endeavoured to pacify her, by telling her ſhe had ſworn nothing but Truth, and adviſed her not to regard what any ſaid to the contrary: But this did not do, for ſhe ſtill cries out moſt horridly againſt her ſelf, deſired thoſe about her to pray for her Death. But ſays ſome by her, *Jane*, we fear you are very unfit to die: to which ſhe preſently replied, ſhe knew ſhe muſt be damned, and the Devil ſtood ready for her. And thus ſhe lived 2 or 3 Days, and went out of the World in a ſad deſpairing Condition. A moſt remarkable Inſtance indeed it is of God's Vengeance upon a perjured Perſon. May others take warning by it, and ſuch as are guilty in the ſame kind, repent in time.

9. An Inſtance very remarkable of two others I could not but here inſert, which I had certainly atteſted by near Neighbours, and my own Tenants at *Swinderby*; One *Smith* and *Simkin*, at *Harby* (having been at *Agle* Feaſt, returning home late) ſays *Smith*, *Come we muſt gallop, Neck or nothing, the Devil*

vil loves no Cripples; they being both upon one Horſe, preſently fell down one from one ſide, the other from the other, both dead, and never ſpoke more; they received hurt only in one part of their Body (*viz.* their Necks) intimating their Sin in their Puniſhment.

10. *Novemb.* 26, 1684. being Saturday, at Dinner, ſome of our Servants diſcovered Quick-Silver amongſt the Pudding they were eating, and we at our Table had eaten on before; we preſently concluded it muſt be ſome that had ſcattered into the Cheſt where the Meal uſed to lie, in which Cheſt, at our removal from *Nottingham*, I brought a Pot of Quick-Silver that I kept by me for Weather-Glaſſes, amongſt other things: we all eat of the Pudding, but none of us, through the Mercy of God, experienced the leaſt Prejudice from it.

11. At *Nottingham*, whilſt we lived at Mr. *Ryley*'s Houſe, a ſad Fire broke out the at *William Stirrop*'s a Flax-man, next Mr. *Reckliſes*, at about 11 a Clock at Night, which did burn and flame ſo furiouſly, by reaſon of the great

great quantities of Combuſtible Matter there, that in all probability it had much endangered the conſuming the Town to Aſhes, had it not been for this great Providence, *viz.* That very night, and at the very time, when its likely all, or moſt others were a-ſleep in their Beds, We (as the Lord was pleaſed to order it) had a Religious Meeting at our Houſe, where many were aſſembled to ſerve God; Mr. *Billingſley* (being towards the concluſion of that Exerciſe) and we (met in a Room partly againſt thoſe Flames) did ſoon eſpy them, and as ſoon diſmiſt thoſe likely to be ſerviceable at ſuch a Work, ſuch as Mr. *Hawkins*, *Jo. Boote* and others, who being freſh and active, did ſoon (thrô the Bleſſing of God) quench that Fire, there being very few others that appeared; which made ſome ſay, they were confident there was a Conventicle that Night, there were ſo many Diſſenters about the Fire. How reproachfully ſo ever theſe might ſpeak, I believe Mr. Mayor (then *Parker*) at *Hencröſs*, was more ſerious, when he told me the Town of *Nottingham* was much beholden to our Conventicle for

for the timely ſtopping of thoſe Flames.

12. The 3*d* of *December* 1685. this Night (through extraordinary Drowſineſs) at Family-Prayer, I ſlep'd 2 or 3 times; and awaking again, did not uſe the beſt means I could, and ſhould, of ſtanding up to prevent the Drowſineſs; I hop'd might go off without it. Upon which (being dropt again aſleep) to my Apprehenſions, ſomething gave me a great Blow upon the Middle of my Back, which preſently awaked me in a Fright, which I did really feel paining me ſome Minutes after I was awaken. I have purpos'd upon it, and hope (through Grace to perform it) to be always more watchful for the future againſt ſuch a Sin.

This brings to my Mind another Providence of like nature; My eldeſt Brother being to repeat a Lecture-Sermon one Night in my Father's Family, I being then very young, (and not liking that Work) cry'd to go to Bed, and to have my Brother with me, in which (after ſome repulſe) I was gratifi'd in my Deſire: to our Chamber we went, and into Bed I got; but before

before I could drop aſleep, I felt the bottom of the Bed-clothes lift up, where preſently ſomething pull'd me by the Toe, but nothing there was to be ſeen: this affrighted me exceedingly; and though young, I could conclude it a Rebuke to me for hindring that pious Exerciſe of Repetition, and durſt never do it after.

Some good Sayings of good Men, I find collected in my Diary, out of Sermons I have heard, viz.

1. THere's few (if any) whoſe Joys in a comfortable Communion with God, are not ſometimes clouded with Sorrow.

2. Where the Miniſter's Work ends, there the Hearer's begins.

3. It ſhows but little Love to God in Duty, when we come with Unwillingneſs, ſtay with Wearineſs, and go away with Gladneſs.

4. A Man may be fat in Gifts, yet lean in Grace.

5. In the want of all things, we may taſte and ſee how ſweet the Lord is.

6. It's

6. It's comfortable Muſick to hear the Bird in the Breaſt ſinging, whatever we ſuffer for it.

7. That Repentance is ſeldom true-hearted that is gray-headed.

8. Let our Thirſt to worldly things be cold, to heavenly things inflamed.

9. It's eaſy for Men to fly from Duty, but impoſſible to avoid their Account.

10. Accuſtom thy ſelf to Duty, but do not Duties cuſtomarily.

11. Entertain none in your Houſes, that ſhut God out of their Hearts.

12. Aſſociate not your ſelves with thoſe as Friends, that are God's Enemies.

13. They cannot be true to Men, that are falſe to God.

14. Dare not to decline Duty, to preſerve Liberty.

15. Let the preſent Day's Practice, be ſtill the Mending of the paſt Day's Errors.

16. I fear my Duties more than my Sins; Duties lift me up, but my Sins humble me.

17. It's well if *Rome*'s Reliques amongſt us, do not keep Poſſeſſion for Popery.

18. Give not way to ſleep any Night, till thou haſt particularly inquired into thy Carriage the Day paſt.

19. Family-Paſſions cloud Faith, diſturb Duty, and darken Comforts.

20. He never wants Comfort, that lives content.

21. That Man never wants his own Will, that makes God's Will his.

22. They need not drink of another's Bucket, that have the Fountain, nor uſe Stilts and Crutches, that have Spiritual Strength.

23. Let Parents and Governours, by their Examples endeavour to influence Children and Servants into a good Practice.

24. Sanctified Troubles are Tokens of ſpecial Love.

25. If your Houſes be not Nurſeries for Heaven, they'l be breeding Places for Hell.

26. Whatever Evil we would reprove in another, we muſt be doubly watchful againſt it our ſelves.

27. Early beginnings in Goodneſs makes an eaſy Death-Bed.

28. Put

28. Put not that of to laſt, that cannot be done too ſoon.

29. We have no more to live upon to Eternity than what we lay up in Time.

30. It's better to be reproached for being too ſoon, than damned for being too late, in Heaven's ways.

31. Good Families make good Churches; and good Education, good Families.

32. The contented Man is never poor, let him have never ſo little; and the diſcontented Man never rich, let him have never ſo much.

33. There are two Jubilees kept in Heaven, one at the Converſion of a Sinner on Earth, the other at his Glorification in Heaven.

34. Bad Times to live in, are good Times to die in.

35. Afflictions are hard Meat, but Patience a good Digeſter.

36. The beſt Trial of our Spiritual Eſtate, is by the tenure of our Actions, not by this or that particular Action.

37. Though a ſincere Chriſtian will not overtake a Sin, yet the moſt ſincere may be overtaken with a Sin.

38. Sad Concluſions might be drawn againſt eminent Saints, if ſome particular Actions were a Rule to judge by.

39. It's good to be as charitable to others, as ordinarily we are partial to our ſelves.

40. The beſt of Saints would never arrive at Aſſurance, if it did not conſiſt with many Imperfections.

41. A ſanctified Croſs hath more of Mercy in it, than an unſanctified Comfort.

42. The Company a Man keeps, is a Commentary upon his Life.

43. Perſecuted Godlineſs, is far more eligible than proſperous Prophaneneſs.

44. It's the very Nature of true Faith, to make future Things preſent.

45. It's very difficult for one to be angry and not ſin, and very dangerous to ſin in being angry.

46. It's good Scripture-Logick to draw Concluſions of Confidence from Premiſes of Experience.

47. The pooreſt in the World has more than he had when he came into the World, and more than he can carry

carry out, when he leaves the World.

48. Duties reſted in, as well as Sins unrepented of, are dangerous.

49. If Mercy be not a Load-ſtone to draw us nearer to God, it will be a Mill-ſtone to ſink us deeper into Hell.

50. It's ſad to loſe good Men in the beſt Times, but looks like a Judgment to loſe them in the worſt.

The Surviving Advice of a Deceaſed Husband to a Surviving Wife: Or, a Call from the Dead to the Living.

Written *January* the 20th 168-- and intended for my Dear Wife's Peruſal, if it ſhall pleaſe the Lord She ſurvive Me.

Note, [*This was written ſome time before the Death of his former Wife.*]

Deareſt on Earth,

I Having of ſome late Months been imploy'd in ſetting not only my Heart, which I accounted my greateſt Work, but my Houſe in order, which I judged likewiſe abſolutely neceſſary in order to my great Change: I could not but leave a few Lines of Advice to thee my beſt Friend on Earth,

Earth, which whilſt I live I hope to follow with my Prayers to the great God, and our heavenly Father, for his Bleſſing upon. This I was the rather induced to do now when through Mercy in perfect Health, that I might have no Worldly Affair unſetled to diſturb and diſtract my Mind withal, when upon the very Confines of another World, and lying upon a Sick-Bed, or Death-Bed, when I deſire God may have all my Thoughts, and all my Time, and would fain be moſt ſerious and intent upon Soul-Concerns.

This little Treatiſe in three Parts (containing the moſt remarkable Paſſages of my Life that occurr'd to Memory, and collected out of my Diary, written in Short-hand) as a laſt Legacy, I heartily commend to thy peruſal, and other Friends that ſurvive me: In it I have endeavoured impartially, to God's Glory, to give the darker Side of a vile Wretch on Earth, as well as the brighter —. I was long, thou ſeeſt, a Wanderer from God, and in a moſt bewildred Condition on that account. I knew not where to reſt, till I anchor'd on the Rock of

Ages; had no true Peace, till, through Mercy, I clos'd with Chriſt the Prince of Peace: Conſcience then often ſpoke when it was not heard, and flew in my Face, when my Study too much was, to check, ſtifle and huſh it. I was then a Terror to my ſelf, and perhaps to others about me; eſpecially obſerving Chriſtian Friends, who fain would, but then could not prevail with me to be ſerious, ſtrict and good. I was too long, God knows, in the Gall of Bitterneſs, and in the Bonds of Iniquity; and O what rich Mercy was it I was not then taken from Earth, and thrown into Hell; that through Grace I did out-live the Years of a looſe, carnal, fleſhly and unregenerate State. O, my Dear! I cannot expreſs the Sorrows, the Terrors, the Heart-break and Trouble, that my youthful Follies coſt me in Riper-years: My Cloſet was witneſs to ſomething, and my God to more; but alas, all too little! if Free-Grace ſave me not, I muſt yet periſh: but of this I nothing doubt, through the Merits and Mediation of my bleſſed Redeemer, to whom I hope in Heaven, to Eternity, to give the Glory

Glory of what he has been pleaſed to give me the comfort of. The Lord has fully convinc'd me, that all my Prayers and Tears, my Searchings and Watchings, can nothing avail me without Chriſt: God ſhew'd me my loſt and undone Condition, before I had thought of enquiring what I muſt do to be ſav'd, or of looking out after a Saviour. — And this, through Mercy, I can ſay, that I could never have truly a quiet Minute, till I was moſt ſweetly perſwaded, and powerfully enabled to cloſe with Chriſt, as offered in the Goſpel. O Rich-Grace! Free-Grace! And now, Dear-heart, let me invite thee into the Embraces of bleſſed Jeſus: Come, taſte and try how good God is to returning Sinners. I believe thou haſt: Well, be more and more in love with Chriſt, enter into Covenant with God, and frequently renew thy Covenant-Engagements, and labour to perform Covenant-Promiſes; never think thou can'ſt do enough for that God thou expecteſt ſo much from; nay, indeed thy all, that can either make thee happy here, or to Eternity.

Some

Some few Heads of Advice out of tender Love, both to thy Soul and Body, I leave with thee.

1. SEttle thy Temporal Affairs, and Wordly Concerns betimes, that upon a Death-bed thou maist not be distracted and diverted with them, from higher and more befitting Employment. I delay'd making my Will too long, which was no small Perplexity to my Mind, till the Year 1685, (when I did it.)

2. If thou can'st think me worthy thy Remembrance, forget not shewing some Kindness to such Relations and Friends of mine, who I need not name, being known to thee, who are Objects of Pity, and need thy Charity.

3. If thou do'st not incline to a Settlement in *Nottingham*, in the House I leave thee for thy Life, then be with, or as near as may be some of thy Religious Friends, such as may be Helpers and Promoters, not Hinderers of thy eternal Welfare.

4. If the Lord should again incline thee to marry, dare not to join thy self in

in that Relation to any that is not join'd to the Lord; marry one, I ſay, who in the judgment of the beſt of Friends, as well as thine own (which may in ſuch a caſe deceive thee) do's truly fear God; nay, I would adviſe thee to marry one of a healthful, ſtrong and ſound Conſtitution, by whom if the Lord pleaſe, thou may'ſt have the Bleſſing of Children; for I have reaſon to ſuppoſe, that ſome Weakneſſes and Infirmities, whilſt a Child and Young, might render me leſs capable in that reſpect.

5. If thou ſhouldeſt have Children, train them up in the fear of the Lord, help to fill Heaven with thy Offſpring.

6. Having marry'd, own thy Huſband as thy Head, ſubmit to the Duties of a Wife for the Lord's Sake; labour and pray for a meek and quiet frame of Spirit, which is in the ſight of the Lord of great price.

7. Have ſome eye over, and inſpection into the Behaviour and Converſations of thoſe I were ſome-time intruſted as Guardian for; Jog and quicken Loyterers Heaven-wards;

mind

mind them of their Education, Counſels and Inſtructions, and how hopeful their Beginnings were; and eſpecially, regard our Child and dear Niece *Brian.*

8. Be much in Reading and Studying good Books; theſe I commend to thee eſpecially, *viz.* The *Holy Bible*, with *Pool's Annotations*, Swinnock's *One Caſt for Eternity*, Barrett's *Chriſtian Temper*, Heywood's *Heart-Treaſure*, Reyner's *Precepts*, Dunton's *Heavenly Paſtime*, Caſe's *God's waiting to be gracious*, Flavel's *Fountain of Life*, Bolton's *Toſt Ship*, R. Allen's *Rebuke to Back-ſliders*, Janeway's *Heaven upon Earth*, Swinnock's *Regeneration*, Love *on Heaven's Glory*, &c. Flavel's *Saint indeed*, Steel *of Uprightneſs*, Calamy's *Godly Man's Ark*, Hooker's *doubting Soul*, &c. Hardcaſtle's *Chriſtian Geography*, Watſon *on Contentment*, Mede's *almoſt Chriſtian*, Doolittle *on the Sacrament*, *His Call to delaying Sinners*; moſt of *Bunyan's* Works, very uſeful (if read without Prejudice.) Theſe Books amongſt others, I have had much Refreſhment from, and heartily commend them to thee.

9. Do

9. Do all thou doſt, either in Religious or Civil Actions, with an eye at Eternity; thus pray and hear, and read and meditate, and converſe and engage in all ſecular Affairs, and diſcharge all relative Duties with an eye at Eternity, and this will help to make thee very ſerious and ſtrict.

10. Spend thy Week-days well, in the diſcharge of Duties publick and private; keep an exact Diary of any ſinful Miſcarriages, and be humbled every Evening for them; take notice of God's Mercies every day, and labour to have thy Heart ſutably affected with the Lord's Goodneſs; obſerve and pen down God's Dealings with thee, and thy Carriage and Behaviour towards God; this the Lord has enabled me to practiſe with good Succeſs.

11. Eſteem of Sabbath-Days, as the beſt of Days; theſe are the Market-Days of thy Soul; make good Proviſion on them for it, hear the Word, meditate on it, digeſt and practiſe it; neglect no Duties of the Day in private, but moſt highly value Publick-Aſſemblies, God being by them moſt honoured.

12. Re-

12. Redeem Time; I can from my own Experience tell thee, a Review in Riper-years of loſt Time in Youth, will prove ſad, and coſt dear; and be aſſured, that Time's loſt, that's ſpent either in Eating, Drinking, Sleeping, Viſiting or Sportings, more than Neceſſity requires.

13. If the Lord ſhould again make thee Head of a Family, and bleſs thee with Children, as well as Servants, take care of their Souls, train them up for God, and let thy Houſe be a Nurſery for Heaven; take an account every Week of their Proficiency in Spirituals: and always eſteem of thoſe Children and Servants moſt, that love, fear, and ſerve God beſt. Travel in Birth to ſee Chriſt formed in thine; and know that if any go from thy Houſe to Hell, through thy neglect, their Souls will be required at thy Hands.

14. Make Religion thy Buſineſs, and always account the ſerving of God and the ſaving thy Soul, to be the greateſt Work thou art ſent into the World about, and continued in the World for; give not Chriſt the World's leav-

ings,

ings, much rather let the World have his.

15. Get right and well-grounded Evidences for Heaven: O lay not a Sandy Foundation for the Building that's to ſtand to Eternity! Some Evidences for Heaven thou'lt find in the firſt part of this Treatiſe, others in *Rogers*'s *Evidences for Heaven.* Examine thy State often, and impartially, and never be ſatisfied till the Intereſt betwixt Chriſt and thy Soul be compleated and cleared up.

16. Sit looſe from the World, and ſeek not great things for thy ſelf here. My Circumſtances in the World be ſuch, that I cannot leave thee much more than what was ſetled upon Marriage; but all I could, I have: and a little with the Lord's Bleſſing, is better than the great Revenues of many Wicked. Make ſure of an Eſtate in Heaven; live much upon Inviſibles: chooſe Chriſt for a Portion, and thou art made for ever.

17. Be content with thy Condition here, whatever 'tis, and expect Sufferings. A Chriſtian's Life here is militant. If thou continue to keep thy Face Heavenwards,

venwards, (which I truſt thou wilt) then may the Devil, the World, and the Fleſh be frequently ſallying out againſt thee: But O pray that thy Faith fail not, and that God's Grace may be ſufficient for thee.

18. Labour to perſevere in the good Ways of God: maintain thine Integrity, and hold out unto the end, whatever it coſt thee. Be a Follower of thoſe, who through Faith and Patience inherit the Promiſes (or Things promiſed): All thy Bitters here will ſerve to make Heaven more ſweet to thee; and being Faithful unto Death, Chriſt will give thee a Crown of Life.

19. Get off from thine own Bottom; place no Confidence in the Fleſh; look off from thine own Righteouſneſs, thine own Duties, thine own Services, when thou doeſt the beſt, in point of Juſtification; and depend and reſt only on Chriſt, upon whoſe account alone thou canſt be accepted and ſaved: It's Chriſt's Righteouſneſs alone imputed to thee for Juſtification, and imparted to thee for thy Sanctification, that can, or will, beſtead thee.

20. Be rich in good Works, and go about doing Good; hold on thy Charitable way of doing Good to Bodies, but eſpecially befriend poor Souls. Be always as kind as thy Circumſtances will allow, to thoſe worthy good Miniſters of the Goſpel, thou and I were always beholden to, and I am perſwaded ſhall be bleſſing God for, as Inſtruments in his Hand of our Good to Eternity.

21. Allow thy ſelf in no Sin; for the leaſt Sin loved and allowed is certainly damning. When God has at any time convinced thee of a Sin, and Conſcience has flown in thy Face, and thou art full of Terrour; go to God, down upon thy Knees, and beg pardoning Grace and Mercy; leave him not till thou haſt obtained that Bleſſing; and always have a care of Relapſes: for though we find a *David*, and *Lot*, and others of the dear Servants of God recorded in Scripture, guilty of ſome great Miſcarriages; yet we find them ſorely broken for thoſe Things, and humbled, and not repeating and relapſing again into them.

22. Prepare for Eternity; get and keep Oil in thy Lamp, that it be not to buy when thy Lamp ſhould be found burning; put on thy Wedding-Garments, and be prepared, *&c.*

23. Mourn not for me exceſſively; I am gone, but thy God and my God ſtays with thee, and I truſt will guide thee by his Counſel, till he conduct thee to his Glory. I am dead, but God lives; thou haſt no Husband on Earth, what then? If thy Maker be but thy Husband, thou haſt cauſe enough to rejoice. What though they that have ſeen me, ſhall in this World ſee me no more? This is my Comfort, let it be thine; he does ſee me, that has ſeen (though my weak, yet) my ſincere Yernings and Groanings after him; he ſees me, that will never ſay. I know you not, being a God that will not forget *Covenant*; he ſees me, who has ſeen my Soul in Travel, and thoſe Pangs of Deſire after him, that no others have. O couldſt thou but hear what I confidently hope, (through the Merits and Mediation of my dear Redeemer) I ſhall, before thou ſeeſt this Paper, my God in the Riches of his

his Mercy, ſaying to this effect, Yonder's poor ſuch a one come to my Gate, let him in; he choſe me for a Portion whilſt on Earth, and gave himſelf according to his weak Meaſures up to me, I will in no wiſe caſt him off. Surely this would abate thy Sorrows; ſurely then thou wouldſt not wiſh me ſo Ill as to be on Earth again: well, live in the Faith of this, and walk comfortably with thy God.

God has made thee indeed, whilſt on Earth, to me the greateſt outward Bleſſing that ever I enjoyed: O let me not want thy Company in Heaven. And now my Deareſt on Earth, I commit thee to the keeping and Mercy of the Great *Jehovah*. I reſign thee to that God who is thy Maker, and thy Husband, ſerve him, and thy Generation according to his Will here, that thou mayeſt ſleep in Jeſus, and be found in him.

Gervaſe Diſney.

POST-SCRIPT:

OR, A

Continuation of the moſt Remarkable Paſſages of my LIFE, ſince the other, the laſt of June, 1686.

SINCE my laſt particular View of my Diary, deſign'd in the Treatiſe of my Life, I find my up's and down's, and that I am but a poor, vile and weak Creature, unable of my ſelf to anſwer by a holy and humble Carriage the Lord's great Goodneſs to me, in late ſignal Deliverances out of Trouble, and that upon better Terms than I could expect. I was now no ſooner at eaſe and reſt, thrô the Lord's Mercy, and at liberty, than I grew ſecure, and begun to be too regardleſs of Soul-Concerns. I too little remembred and conſidered Promiſes made when under Affliction, and

and neglected too much to pay thoſe Vows. My Circumſtances when in Trouble, were a Snare to me in ſome Particulars.

In my Diary, the 19th of *September* 1685, I find my ſelf bleſſing God for his Protection and Care of me in my Journey and Exile, for the Friendſhip of Relations at *Norwell* and *Southwell*. I am there begging pardon for ſinful Compliances; as in ſitting late in an Ale-houſe in *Southwell*, where the Company were Healthing it about, though bleſſed be the Lord, I drank not much; yet I was a bad Example, in ſitting and ſipping with the Wicked, in waſting my precious Time; my Prayer therefore is, that the Lord would pardon that and continue Mercies, and give me a thankful Heart in, and a lively ſenſe of Divine Goodneſs.

The 20th, being the Sabbath-day, through Mercy, I find my ſelf in a pretty good Frame of Spirit, and took particular notice in my Diary of Mr. *Coats*'s Subject, which was, *Come unto me all ye that labour*, &c. I there find a Deſire that the Lord would work thoſe Truths more and more

upon my Heart by his Spirit, that my Sins may be pardoned and my Soul proſper.

The 21*ſt*, Under ſome Dulneſs, occaſioned by ſlaviſh fear of Man, which I find bewail'd that Day, with this Petition, That the Lord would enable me to live by Faith, and that I might encourage my ſelf in the Lord my God under all outward Diſcouragements whatſoever, who has delivered me, does deliver, and I truſt will deliver me, his poor Creature. O! that my Sins may not provoke the Lord to turn away his Face!

The 23*d*. Having this Day been ſtating Accounts with my Wife and ſeveral others, with reference to Diſburſements the three Months in the Summer of my Exile, and Troubles in the Year 85; though I find them extraordinary large, yet, thrô Grace, I find my ſelf free from thoſe Paſſions, that upon ſuch Accounts, I uſed to be prone to: my experience again there recorded of God's gracious Appearances for me.

26*th*. Mercy there again taken notice of, in the Lord's delivering me from

from Trouble; and a Petition, That if it were the Lord's Will, I might be preſerved from entering into Bonds, which I and all my Friends did believe would be very enſnaring to me; there I find Sin bewailed, and lay heavy upon my Conſcience.

27*th.* Manifeſtations made of Deliverance ſtill from danger; I there bleſs God I am ſtill at liberty, and hear nothing from the D. of *N.* of entering into thoſe Bonds he required; I then heard of Dr. *Temple*'s Execution, and took notice of diſtinguiſhing Mercy, that he ſhould be taken and I left, who through Man's Rage and Wrath was in danger: I there bleſs God I was not the Man.

27*th.* I took notice of the many comfortable Sabbaths that I have enjoyed ſince I came home, without Fear or Diſturbance: Couſin *Billingſley* preached here from theſe Words, *Commune with your own Hearts*; which much affected me.

28*th.* A like Account as to Mercy, and I remember no actual Sin that Day.

29*th.* The like Account with — my Experience, that God had bleſſed

the means I had uſed for the cure of a Cold that held me.

8*th* of *October* 1685; This day I returned from *Lincoln*, where I had been ſome time, and took notice the Lord gave me a very comfortable Journey, no ſad Providence occurred in the Journey. I am yet delivered from Enemies, notwithſtanding their Rage and Threatning, and from the enſnaring Bonds: I begg'd then of the Lord, That he would continue this Mercy, and give me to live a thankful, holy, humble and fruitful Life, and pardon the particular Sins of this Day, and help me againſt it, and to perform Promiſes made under my Afflictions.

9*th*. I there bleſs God for the Mercies of that Day, and beg pardon for my Sins, and that the Lord will cauſe me to live better the next Day.

10*th*. My Sins ſtare me in the Face, being many and great; there I find my ſelf begging that I might eye the Blood of Chriſt, and might, through Grace, be intereſted in it, being the only Sovereign Remedy for a poor Sinner; yet I am preſerved from enſnaring

Bonds,

Bonds; and enjoy (through Mercy) comfortable Liberty, and ſit under my own Vine with delight.

11*th.* This I find a comfortable Sabbath, when Mr. *Coats* did moſt ſweetly call, invite and encourage Sinners to come to Chriſt: O! that I may not ſtand out; the Lord bleſs the Sermon to my poor Soul, and pardon my Sins.

12*th.* No actual Sin that I know of. I this Day begg'd Direction from Heaven about the *Oath of Allegiance* I and others in my Family were called to take; and next day I did take it, having obſerved no Intimations from the Lord againſt it, but being well ſatisfied about it; beſides, I feared if I refuſed, it would be worſe with us upon the account of our Meetings, which I did deſire to keep up. I beg the Lord would enable me to keep the Oath, being taken, as a ſacred Thing. I am yet at liberty, and free from enſnaring Bonds.

13*th.* I that Day begg'd the Lord would humble me under any thing of Sin that might be in my Swearing, and taking the Oath the Day before.

16*th.*

16*th.* This Day Mr. *H.* acquainted me that one did ſay, That the Lord—would lie heavy upon me; that I was to give a Security by Bond of 7000 *l.* which would ask a great time for me to get, and that I was only Capt. *L*'s Priſoner at large: Well, I find this hint in my Diary that Day, That I can truſt my God who has delivered me, and that he will deliver me ſtill from the Fury and Rage of Men, and the Effects thereof.

17*th.* This Day I had an encouraging Letter from *V. L.* as if the Duke had done with me; which I begg'd then the Lord would grant, and enable me to live up to ſo great a Mercy. For ſeveral other days after, I am bleſſing God for the comfortable and quiet abode in my Houſe, and petition'd that the Lord would keep me from ſinning away ſuch Mercies.

20*th.* Waſting Time the great Sin acknowledged this Day, and a Petition that the Lord would pleaſe to make me more active and diligent in Soul-concerns every Day, as being every Day nearer Death.

22*d.*

22*d.* This Day, I obſerve from *Joh.* 7. 44. (in my reading) this Paſſage, *Some of them would have taken him; but no Man laid Hands on him:* Upon which Mr. *Baxter* has this Note, *God hinders bad Men from doing what they would do, and they know not how he doth it.* I have had great Experience of this my ſelf, the Lord be praiſed.

25*th.* This Day God made a very comfortable Sabbath to me, and I truſt will do my Soul good by it, and ſet home another Sermon I then heard from Mr. *Cotes*, concerning the Eaſe of Chriſt's Yoke. I am yet through Mercy continued in my Family in Peace and Safety, enjoy diſtinguiſhing Mercy and Love; God help me to make a right uſe of it, and ſtill reſtrain Men that they do not hurt me; and enable me to give thee the Glory of that Mercy thou pleaſeſt to give me the Comfort of.

26*th.* This Day I was at Coſ. *R*'s Funeral; the Lord prepare me for my Change: I came from thence over a dangerous way in Safety.

27*th.* God has this Day preſerved me: I am out of Hell; I am out of a Priſon;

Priſon; I am not, as lately, flying before purſuing Enemies, nor abſenting my ſelf for Security from my own Houſe; I am not made a Prey to Enemies, but the Lord has dealt bountifully with me; What ſhall I render unto the Lord?

Some following Days after, I took notice of ſinful Thoughts, idle Words, unbecoming Actions, and of the Lord's Goodneſs in ſparing Mercy.

Nov. 7. 1685. I bleſs God then for returning me in Safety from my *Yorkſhire* Journey; and that I ſaw my Friends with Comfort, and found all well at my return home; then I petitioned the Lord to continue Enjoyments to me and mine.

8*th.* This, God made a comfortable Sabbath; Mr. *Coats* preached excellently from this Text, *Remember now thy Creator*, &c. the Lord do me and all that heard him good, by his bleſſing upon that Ordinance, and pardon Sin; the Morning as ſoon as I awakened, I was full of projecting, carnal, melancholy Thoughts. O, ſad Thoughts for a Sabbath-Day! God ſeal a Pardon to me.

10*th.* This Evening, being *Tueſday*, by 7 of the Clock, I ſet apart ſome Hours for Humiliation, that Night, with the help of Mr. *B.* Mr. *C.* *&c.* and about half an hour after 12 a Clock, I ended in that Work in my Cloſet; the Sins I bewailed, particularly, was; my not keeping Covenant and Promiſe with my God; Paſſion with my Wife, Pride, Slightneſs in Duties, eſpecially Cloſet-Duties, *&c.*

15*th.* I enjoy'd a moſt comfortable Sabbath by Mr. *Coats*'s Help, who preach'd from theſe words, *Remember now thy Creator*, &c. and this Paſſage I took particular notice of, That where Youth has been devoted to God, reviews of it in old Age, when Perſons are leſs capacitated for Duty-Frames, will afford ſweet Comfort and Refreſhing.

22*d.* This a comfortable Sabbath; God bleſs it to me; Mr. *Cl.* preach'd from theſe words; *Pſ.* 67. 6. *That God, even our own God, ſhall bleſs us.* The *Doct.* was, ---It's a moſt deſirable thing for People to have a God of their own. Theſe Marks he laid down, which I deſire often to peruſe and examine my ſelf

ſelf by, by which I may know whether God be my God or no.

1. If I have a God of my own, I get what Knowledg I can of my God.

2. I get what Love I can to my God.

3. I would be loth to do that which this my God may take ill.

4. I would then ſerve no God but my own God, and never fall down to Graven-Images.

5. I would take nothing ill from my own God.

6. I would love to think of him.

7. I would love to be ſpeaking of him.

8. I could love to have my own God well ſpoken of.

9. I would often ſend to him and hear from him.

10. I deſire nothing more than while i'm abſent from him, that this God would viſit me by his Spirit.

11. I would not live always here, but die to go to this my own God, and to be with him for ever: And theſe are the earneſt Requeſts of my Soul.

Seve-

Several Days together I find a comfortable Account both as to freedom from Sins, and great Mercies.

But on the 28*th*, I find Relapſes into Sin, and that which aggravates it much, is, I was juſt writing the Account of my Life. And O what a Mercy it is God has given me not only ſpace for, but the Grace of Repentance.

Decemb. 12. Hitherto much the like Account; the Lord has preſerved my Liberty beyond expectation, and prevented my entring into enſnaring Bonds.

14*th*. I took notice of Mercy ſhew'd my Wife, in delivering her from moſt acute Pains in the Tooth-Ach.

Jan. 2. 1685. I this Day returned from a great Journey; in which the Lord wonderfully ſucceeded me in all my Affairs, and preſerv'd me from all Dangers. I experienc'd Mercy in the kind Reception the D. of *N.* gave me on *Monday* to his Houſe; whither I went to return him Thanks for his Civility to me. He told me, I came to him on a very proper Day, (being *Innocents*-Day) for that he believed I was ſo in the Matters laid to my charge,

charge, and that he had now done with me; and ſhould, as Opportunity offer'd, readily ſerve me in any thing. He deſired me to be kind to my Uncle *L*, who had taken great pains on my behalf. I gave him thereupon —— over and above other Kindneſs before. Here's now a return to Prayer; God help me to improve ſo great Mercy.

Paſſages a little before the Death of my Dear Wife, and about her Sickneſs and Death.

May 13, 1686. I met with Stops as to my *London* Journey, by Buſineſs, and my Dear Wife's Illneſs; for this very Day in the Morning ſhe was ev'n ſpent with a Coughing-Fit: I was called from Prayer in my Family, found her very Ill; but, bleſſed be God, ſoon grew better, and told me, I bleſs God I am now pretty well. Now I was earneſt with the Lord that he would enable me to obſerve the Hints of Providence, in my being ſtopt ſeveral times, and my way to *London* as it were hedged up.

May

May 17, 1686. I ſet forward for *London*, notwithſtanding the Croſs Providences I met with; a great Change in the Weather divers times; a Cold that I had upon me; a grievous Fit of the *Aſthma* my dear Wife had, inſomuch as I plainly obſerv'd Providence againſt me, as to that Journey at that time: but notwithſtanding, upon Encouragement from my Wife, that if I muſt needs go this Summer, (which ſhe rather deſired I would not, becauſe of Souldiers being much upon the Road, going to the Camp) I had as good go now as any other time; I did ſet forward, and part with my dear Wife this Day, but never ſaw her more. The Lord knows my Carriage at *London* was too light and vain. I wonder'd I heard nothing from *Ollercarr*; waited a Fortnight for Letters, and did my ſelf write ſeveral; but through their miſcarriage, and as the Lord pleaſed to order it, I received four all of a day, moſt of which brought me the ſad Tidings of my dear Wife's Death, which was aggravated greatly in that I had not heard of her Illneſs till I heard of her

Death; and all came in Letters to me at *London*; at which time, I had one under my Wife's Hand to acquaint me with her late Illneſs, but that, bleſſed be God, ſhe was better: an Account of which here follows, after I have given firſt an Account of mine, juſt ſending to the Poſt directed to her, at that very inſtant, when I received this that follows.

A Copy of my Letter (the Laſt I ever writ, or muſt write) to my Dear Wife, now (I truſt) with God.

My Deareſt,

I Am in great expectation of *Nanny*'s coming up to *London*, according to the Deſire of my laſt; which Buſineſs now only ſtays me in Town. Thou canſt not imagine how much I am concerned at thy ſilence, or at leaſt, thy Letters Miſcarriage; I having not received one Letter from thee ſince I left thee; (this being, I think, the fourth

fourth that I have ſent.) Through Mercy, I am in good Health, and am hourly waiting for like Tidings from thee (if the Lord pleaſe.) I make Madam *L*'s Houſe my Home, who treats me with much Kindneſs and Civility; and I hope the ſame, *as to the beſt things*, that ever thee was. I pray thee give my hearty Tenders to all our good Friends, and accept the tendereſt Affections from

Thy

G. Diſney.

Let me receive thy farther Commands while in Town.

Now comes the Copy of the Letters I received, which, like *Job*'s Meſſengers, came with Tidings ſadder and ſadder. O, ſurely, ſurely! I have more than ordinarily provoked a good God, who writes bitter things now againſt me.

A Copy of my Wife's Letter to me at London, *dated 5 Days before her Death, being* May 24, 86.

My Dear,

I Received thine to day with a great deal of Joy, but eſpecially rejoiced to hear of thy Health; I wiſh I could ſend thee the ſame good News of my ſelf: Since thou left me, it has pleaſed God my Diſtemper did again return on me, ſo that I was forced to ſend for Mr. *Garner*, and by his Advice, and other Friends about me, Dr. *Horſman*. It troubles me to think I ſhould put thee to ſo great Charge, but I know thou wilt think it well beſtow'd. I bleſs God I am much better than I have been, and now live in hopes to ſee thee again; it was a great Trouble to me thou wert ſo far off: On *Wedneſday* Night going to Bed, I was ſeized with a Pain in my right Arm, and ſo ſtruck into my Side, which was very troubleſome to me all that Night, but it is well gone off: My Stoppage by Fits, is

is yet very troubleſome, but not ſo ill as it was: I need not pray thee haſt home; if I ſhould be worſe, thou ſhalt not fail to hear next Poſt. My Dear, dear Love to thee, is all, but that I am,

Thy Loving Wife,

R. D.

A Copy of a Letter from Mr. Coats, May 29, 1686. *the Day of my Dear Wife's Death, but before ſhe died.*

Honoured and Dear Sir,

YOU have by this time, I ſuppoſe, received a Letter from Madam *Diſney*'s own Hand, which I know would be more welcome than this from me. I preſume ſhe gave you an account how it was with her then, and as ſhe told me, promis'd you that in caſe ſhe was worſe, you ſhould hear by the next Poſt: We were much revived

with the ſenſible Change we ſaw in her for the better; and Madam *Slack* and Madam *Spateman*, who have both been here, left her on *Tueſday* in great hopes of Recovery: but yeſterday Morning her Diſtemper returned again, and yeſterday ſhe was worſe: the Doctor by a good Providence, as we may call it, was detain'd here longer than he deſigned, and ſeeing her now ſo weak, will not as yet leave her: I do believe he is a little doubtful of her Recovery; but, Dear Sir, caſt her upon the Care and Skill of the great Phyſician, who is able to raiſe her from the Duſt of Death. We deſire you would haſten down with what ſpeed you can, and it may pleaſe the Lord you may ſee her yet in the Land of the Living. She has had little Reſt to Night, till about 4 a Clock this Morning, and is now ſlumbring; the great God, in whoſe Hands her Life and Breath is, ſtill ſpare her to you and us; however, help you ſilently to ſubmit to his holy Will and Pleaſure. Many Remembrances here are of Friends to you, greatly longing for your ſpeedy and ſafe Return; the Lord hear Prayer

on

on her behalf, and prevent what we fear. The All-ſufficient God be your Protector, Comforter and Guide. This with my humble Service and Reſpects to your ſelf, muſt conclude theſe Lines from, Sir,

Your much obliged Friend,

and Servant in the Lord,

Sam. Coats.

A Copy of Mr. Coats's *Second Letter, the ſame Day, giving account of the ſad Tydings of my Dear Wife's Death.*

Dear Sir,

WIth a trembling Hand and Heart I now ſet Pen to Paper; I writ to you this Morning, to give you account how Ill your Dear Lady and my very Dear Friend was; but now

the great Phyſician has wrought a perfect Cure upon her, by taking her to himſelf, out of a miſerable ſinful World: I do know the Stroke will lie heavieſt upon you, that God has taken away the Delight of your Eyes with a Stroke; but there are divers others will feel much of it too. Here is a poor ſad Family indeed; and your abſence at ſuch a diſtance, makes it much ſadder; the Mighty God be your Support under ſo ſevere a Stroke of his Hand, and ſanctify it to you all. It is our Loſs, but her Gain; ſhe is I know at reſt: but where her Joy begins, there begins likewiſe your and our Sorrow. Yet, Dear Sir, ſorrow not as them that have no hope, for her who now ſleeps in the Boſom of her dear Lord Jeſus. I am ſatisfied nothing was wanting to her that the Doctor could do; but the Great God had a better Place, and better Company, and better Employment for her, than a vain World could afford. We are afraid the Poſt will be gone before this Letter reach *Nottingham*, and muſt therefore conclude; begging of God to ſupport you under ſo ſad a Stroke;

and

and make up your and our Loſs in a Covenant-Intereſt in himſelf. I am,

Your affectionate, but ſorrowful

Friend and Servant,

Sam. Coats.

Theſe Letters coming all together, were very ſurpriſing to me; at the ſight of them, I felt a trouble in my Mind, though I had before longingly waited for Tidings from my Dear Wife, whoſe Illneſs I then knew nothing of: I feared to open them, took them up and laid them down ſeveral times before I broke them open, which being at laſt opened, I was overwhelmed with Grief and Sorrow at the Tidings, being unable to contain my ſelf within due Bounds; my Man not knowing the meaning of it, nor I able to tell him, asked me again and again how all was, and particularly whether his Miſtreſs was well; I at laſt told him ſhe was; for ſhe was got to Heaven, but I was miſerable: I then went to Madam *L.* who was a hearty ſympathizer with

with me in my Trouble; did much refreſh me, and ſhewed indeed a great deal of Sorrow and Concern beyond Expreſſion. That Night I went not to Bed; next Morning by 6 a Clock ſet forward for the Country; that Journey being the ſaddeſt that ever I took in my Life. I got to *Leiceſter* on Tueſday Night, and there met Dr. *H.* by ſending for him, who gave me then ſome of many of the comfortable Paſſages of my Dear Wife's laſt Hours; that ſhe had one grievous Fit, after I was gone to *London*, but through Mercy was well recovered; that ſhe fell into a Relapſe, and was then under diſcouraging Symptoms; that ſhe much deſired to ſee me, and asked the Doctor, whether he could not give her one Word of Comfort that ſhe might live to ſee me? he told her he could tell her in the Morning: but her weakneſs, by *Aſthma* and Feaver, increaſing, and prevailing upon her; ſhe had ſome Diſturbance, by Temptations from Satan that grand Adverſary of Souls, to queſtion her right to Happineſs, *&c.* and whether God would accept ſo vile a Wretch. Yet bleſſed be

be the Lord, through Faith and Prayer, and the never-failing Mercies of a Good God, ſhe got over all, baffled Satan, and was filled with unſpeakable Joy in the Holy Ghoſt. The Doctor prayed with her, and afterward ſhe her ſelf prayed a conſiderable time, diſtinctly and aloud; and for her then Comfort and Support, many Paſſages of Sermons ſhe had heard, eſpecially ſome from Mr. *Coates*, on that Text, *Come unto me all ye that labour, &c.* came freſh in her Memory, which the Lord helped her to improve to the great Comfort and Refreſhment of her Soul: She was now full of Heavenly Thoughts, and from the abundance of her Heart, her Mouth was now ſpeaking, *&c.* She uttered nothing but what was ſavoury, religious and ſerious; and being ſpent by great Weakneſs, went triumphantly to Heaven, upon the 29*th* of *May*, 1686. The Doctor told me it was the comfortableſt Night that ever he enjoyed in all his Life.

Here at *Leiceſter* worthy Mr. *Clarke*, the Nonconformiſt, waited my coming, that he might accompany me to *Oller-*

carr,

carr, which he did; and the Lord made him mighty uſeful, by his Chriſtian advice to me.

June 3. I got home, where I found a moſt ſad and diſconſolate Family; I that needed others to comfort me, was fain to be their Comforter.

June 5, 1686. This Day my Diary manifeſts that I was grown more calm under the Lord's mighty Hand, and the loſs of a Deareſt Wife; but yet too full of miſerable Complaints, and quarrelling Thoughts againſt my Maker: the Lord forgive me, and compoſe me for the Duties of the Sabbath following.

June 6. This Day was a very comfortable Sabbath with reference to my Enjoyments; but the want of my Dear Wife, occaſioned Floods of Tears and violent Paſſions; the Lord pardon my tumultuous Thoughts, and in the Multitude of my Thoughts within me, let his Comforts more refreſh my Spirit.

June 7. This Day my Dear Wife was Interr'd at *Crich*, where (if the Lord pleaſe ſo to order it) I deſire and intend to lie by her; the Lord pardon Sins while I had her, and ſuch

as

as I have been moſt guilty of ſince I parted with her.

June 8. This Day, through Mercy, not much quarrelling with the Lord's Diſpenſations; more calm than I was. O that I could be dumb with Silence, and not open my Mouth in a fretting and repining way, becauſe the Lord has done what's done unto me; the Lord ſanctify this ſad Breach upon me to my Soul's Good. May I remember my Sins that have provoked God, and be humbled for them, and return to the Lord that ſmiteth.

June 9. This Day I find my Heart better fitted and framed to bear this ſad Stroke.

This Day was preach'd by Mr. *Coats*, my Dear Wife's Funeral-Sermon, from theſe words, 1 *Theſſ.* 4.13. *But I would not have you to be ignorant, Brethren, concerning them which are aſleep, that ye ſorrow not, even as others which have no hope.* Paſſion in the Sermon I was guilty of, when in the Commendatory Part, he was ſhewing what a Wife ſhe was; the Lord pardon my unbecoming Carriage to her.

Seve-

Several days after, I gave account of the Lord's quieting my Mind under the ſad Loſs ſuſtain'd.

June 26. This was a very comfortable Sabbath, and the Lord gave me great Delight under the Droppings of the Sanctuary. Mr. *Coats* preach'd from theſe words, *Hear the Rod, and who hath appointed it:* O! I would fain make application to my ſelf. O that I could hear the Voice of this ſad Providence, and take out the Leſſons of this Rod! O that I may carry my ſelf like a Chriſtian under this mighty Hand of God! I have cauſe to fear I did not improve Laſt-Summer's Mercies as I ought, and God has made this a much more uncomfortable Summer. O that, as ever I deſire the Lord ſhould not go on in this way, I may better improve this Diſpenſation.

Several Letters I receiv'd from Friends, heartily ſympathizing with me in my Trouble; take the Copies of ſome of them, as follows.

A Letter from Mr. J. R. *dated* June 4, 1686.

Dear Sir,

BY a Letter I received Yeſterday from Mr. *Coats*, I perceive the Letters I ſent you in Town, on Monday Night, were like *Job*'s Meſſengers; one bringing you ſad, the other ſadder News; but I hope you receiv'd the News with *Job*'s Temper of mind, *viz. The Lord gave, and the Lord hath taken away, bleſſed be the Name of the Lord*; and God hath taken away the Delight of your Eyes, and removed her out of ſight, ſhe is in a ſtate of Reſt, and you muſt behold her no more among the Inhabitants of the World; this muſt needs be a preſſing Affliction, to loſe ſo near, ſo dear, and ſo pious a Companion; and that which aggravates the Affliction, is, that ſhe was taken away in your Abſence, ſo ſuddenly and ſo unexpectedly. But, Dear Sir, though God has croſt your Will herein, yet I hope a Tumult doth not ariſe, your Paſſions and Affections

are

are not in an uproar. Why ſhall not God take away his own, in his own time, way and manner? But, Sir, I am not to teach you; God has rarely qualified you with the Graces of his Holy Spirit, ſo that you know how to receive, and how to reſign a Mercy; you know how to add to Faith, Patience, as you lately heard. There is an animal Life of a Soul void of Grace, accommodating it ſelf to the Intereſts of the Fleſh, to all ſuch things as are grateful to Senſe; but then there is a Spiritual Life, which is a Principle enabling a Soul to bear up when God takes away our greateſt Comforts; ſuch a Principle there is in you. All I have to do, is to ſympathize with you, and to pray that God would afford you more of the Aſſiſtances of his Holy Spirit, that you may exert that Principle now at this time under this Loſs. The truth is, 'tis one of the moſt lovely Sights in the World, to ſee a Chriſtian acting Faith, Patience, Humility, Submiſſion, Reſignation, *&c.* in times of Affliction; this makes the World ſay, that there is ſomething more in Religion than Talk: but as I

ſaid

ſaid, I am not to teach you. You have the teachings of the Spirit, which will enable you to improve this Loſs to better Gains. The Lord fit us all for our laſt and great Change; and in the midſt of our private Loſſes, let's remember the Afflictions of *Sion*, now ſitting in the Duſt. So prays

Your Sympathizing Friend,
and Humble Servant,

J. R.

I hope you will return up again after ſome Days; I think it will be convenient to divert your ſelf with your Friends here, ſome time, after you have performed the laſt Office of Love to your Yoak-Fellow, *&c.*

A Copy of a Letter from Coſ. M. S. *dated* June 17, 1686.

Dear Sir,

THis Letter ſhould have reached you before this time, and had done ſo but for ſome intervening Occurrences:

currences: I was ſurprized with the report of your Deceaſed Conſort, of whoſe ſo ſpeedy Removal hence, there was to you and me(when laſt together) ſo little Intimation or Preſage. But Fleſh is Graſs, though Souls be precious and invaluable; and God knows what he does, and why; he is no ways obliged to let us know what is in the Womb of his Providence, till the Birth be produced; we live to die, and die that we may better know what it is to live; and then beſt know what it is to be, when gone to God. I hope you know how to comport with Providence, and to be ſilent and ſubmiſſive, and ſatisfied in the great Arbiter of all things. Infinite Wiſdom hath contrived Diſpenſations into the exacteſt Order; and he who worketh all things after the Counſel of his own Will, called her home at the right time. Did you and I ſee the beautiful Syſtems of providential Diſpenſations, we ſhould both find, and yield, that longer had been too long for her that is gone, to live, and ſooner had been too ſoon to die. What occurs in 2 *Cor.*7.29,31. equally concerns both you and me, though

though as yet under different Diſpenſations: You muſt be as if you had not loſt a Wife, and I as if I had no Wife; Time is ſhort, and Life, and relative Comforts are tranſient and fluid Things; therefore your Sorrows muſt be moderate for your Loſs, and my Joys muſt be as if they were not, ſeeing we and ours are to follow, and part, and paſs away in our Courſes.

All the Occurrences of our little Time, even boldly challenge from us the Spirit and Poſture of preparedneſs to reſign our All to God. Methinks we are dying whilſt we live; parting while and when we ſeem to meet; and Providence rings Changes all the while that we are paſſing to our Graves. No one's too good to die, too needful to us to be taken from us; or too much endeared or tied to us, to be divorced from us. But O! what wonderful Things has Chriſtianity laid in, to attemper us to the Divine Will, to compoſe us under, and to better us by, even the ſharpeſt Diſpenſations that can betide us here! There are Ties not to be looſed, Relations that know not what it is to die, Treaſures not to

be impaired, Regions above ſo well inhabited, ſo richly ſtored, ſo wiſely ordered, ſo freely promiſed, ſo well inſured to us, and ſuch care taken about our fitneſs for them, and ſeaſonable and effectual tranſlation thither under all accents of Solemnity and Triumph, as that we greatly ſhame and wrong Religion and our ſelves, if we prove ſullen or deſpondent. When God takes from us our deareſt Relations here below, all are ſatisfied, or ſhould be ſo; but all look not through and beyond the Grave; one glance of Things beyond the Vail, though ſtollen or got by Faith, will eaſily counſel a Chriſtian that under his greateſt Preſſures and Sequeſtrations here, 'tis through himſelf, and his great Fault, if his Joys do not ſurmount and ſwallow up his Griefs. But, Worthy Couſin, I much forget my ſelf, I hope for charitable Conſtructions of theſe bold Eſſays: Sympathy and Gratitude, and a Concern for you, make me tranſgreſs the Bounds of Modeſty. Had but my Head and Heart the Happineſs of being better furniſhed, my Pen might then afford you more profitable and de-

delightful Entertainment; but though I am neither Eloquent nor Witty, yet Dear Sir, believe me to be heartily,

Yours in Chriſt's Bonds,

M. S.

A Copy of a Letter from my Brother H. June 5, 1686.

Dear Brother,

I Am truly afflicted with your Affliction, do beg God would make up that great Breach, by clearing up your Union with himſelf, which is indiſſolvable. Your comfortable Conſort is laid up from the Evils we may be reſerved for, and is freed from Sin; the Lord ſtay your Heart, and bring you into a true Subjection to his Will. I have long deſired to ſee you together, but hitherto have been letted, and am now; ſo that I can-

not perform what is in my Heart to have done: Therefore do hope you will excuſe me, who am,

Dear Brother,

Your ſympathizing affectionate Brother,

I. H.

My Wife gives her affectionate Service to you.

A Copy of a Letter from Madam L.

Ever Honoured Sir,

I Cannot poſſibly write my trouble for the Death of your Dear Lady, and my moſt intirely Beloved Friend; it's a cutting Stroak indeed, yet muſt be quietly born, coming from the Hand that always acts wiſely and graciouſly for holy Purpoſes and Ends. Certainly the great God afflicts not for his own Pleaſure, but our Advantage, either to expel Sin, deſtructive to the Soul; or encreaſe Graces, the Life, Health, and Proſperity of a Soul. And, Dear Sir, I queſtion not your endeavour to know

know the Errand, and to purſue the Ends of this ſudden and ſad Diſpenſation; the Lord ſanctify it to us all, that as we have certainly loſt one way, we may gain Benefit another way, and learn to place our Happineſs in him, that will never leave nor forſake his; there true Contentment and Felicity is to be found, and no where elſe. I am yet as you left me, but every Hour in expectation of a time of Trial. I beg your Prayers for Submiſſion, Faith and Courage to go through that Work that my Heavenly Father ſhall put me to; may I but have his Preſence and Aſſiſtance, and then I can paſs ſweetly through the Shades of Death: I am wonderfully ſatisfied in the comfortable Death of my Dear Friend, and ſhall prize whatever dropt from her Mouth, *&c.*

Well, ſince it has pleaſed the Lord to remove from me a Dear Wife, and Boſom-Friend, and Companion; the deſire of my Soul is to conſider the Errand of ſuch a Diſpenſation, to hear the Voice of this Rod, and know who hath appointed it. It may be this

Stroke may be upon theſe, or ſome of theſe Grounds.

1. It may be I was too fond of that Creature-comfort the Lord took from me; for though by my wicked Deportments, ſuch Fondneſs could not always be obſerved, yet I had an entire love for her, and could ſeldom bear any abſence from her.

2. It may be I did not improve ſuch a Mercy as I ought, whilſt I had it; did not enough give God the Glory of a Mercy he had given me ſo much Comfort in.

3. It may be I have been too inſenſible of the Miſeries of Sin, and therefore the Lord has brought this Miſery upon me, that being afflicted my ſelf, I might better know and learn how to comfort others in their Straits, and ſympathize with them in their Afflictions.

4. Leſſer Troubles, as that the laſt Summer, and others, have not it may be done that Work upon me God intended them for; and therefore the Lord ſees cauſe to add this great Affliction, of ſtripping me of the beſt Creature-Comfort I ever enjoyed.

5. My

5. My Carriage to her was too high and peeviſh, apprehending her too little ſubmiſſive to me as a Husband, and too ready to invade the Authority I thought my ſelf to have a Right to; here I might miſtake, but however by it ſee abundance of Pride and Corruption in my Nature, the Good Lord humble me for that.

6. My not diſcharging, it may be, all Marriage-Duties as I ought, might provoke the Lord.

7. It may be I have done this, in cumbring my ſelf with ſo much worldly Buſineſs in bad times, and when I had no need. Now the Lord ſeems to knock me off from ſuch Cumbers by taking from me her that was wonderfully aſſiſting to me in them.

Preſent Thoughts I have had with reference to my Removal, ſince the Death of my Wife as to a retired Life.

After my ſeeking God by Prayer, about my Settlement, the Encouragements for my continuing at Ollercarr *were ſuch as theſe.*

1. THE Lord's Providence bringing me to this Place, more particularly manifeſt in my Diary in the firſt part of my Life, and his giving me great Encouragement in my enjoying Goſpel-Ordinances here, without very much Interruption or Diſturbance.

2. The Favour and Reſpect he has been pleaſed to give me from the whole Neighbourhood.

3. A Settlement by Houſe-keeping Neceſſaries; being concerned to take care of ſome whom I would provide for according to my Ability.

4. My having a great Husbandry upon my Hands, and eleven Years Leaſe of this Eſtate.

5. The Capacity I am in of ſerving this Neighbourhood by the publick Opportunities the Lord has bleſt me with here.

Rea-

Reaſons and Encouragements for Removing from Ollercarr.

1. THe Loſs of my Dear Wife, upon whoſe account at firſt, I was chiefly induc'd to this Place; but now very uncomfortable to me.

2. The irregular Carriages and Behaviour of Servants —— in Family-Affairs, and my Unfitneſs to manage and look after them.

3. In regard that I have Encouragement enough that I may let this Land, or elſe manage it with two or three faithful Servants in my Abſence, and it may be more to my advantage than now.

4. The very great Unſetledneſs of Preſent-times, and my Obnoxiouſneſs to their Effects, ſeems to call me to a more retired way of Living than here at *Ollercarr*.

5. The Debts which at preſent I am in, I am apprehenſive can no better way be ſoon diſcharged, (which I much deſire) than by giving up Houſekeeping, at leaſt for ſome time.

6. By

6. By a more retired way of Living, I may have greater advantage for Self-Reflections, and more time than here I can have for the Management of Soul-Concerns.

7. The Cumbers of the World will ill ſute me in my ſolitary and loneſome Condition, when the Language of preſent Providence ſeems to call me off from theſe things.

8. By giving up Houſe for a time, I ſhall have the advantage of Viſiting, Converſing with, and ſerving ſome Relations that need Help and Aſſiſtance, and I have been too much wanting to.

9. Becauſe my preſent Purpoſe (after ſeeking the Lord in the caſe) is, but to leave my Houſe here for the Winter half-year; it being uncomfortable enough then.

10. Mr. *Coats* and his Dear Conſort, whom I heartily love and honour, need be no Loſers by this Alteration; they may here keep Houſe, take Tablers, ſerve their Generation, and live at as little charge, I believe, as any where elſe; and if ſo, then the great Objections I have againſt leaving this Houſe, will

will be removed, and my leaving it encouraged, and the Ordinances of God will ſtill be kept up here, to the Refreſhment of this hungering Neighbourhood.

11. I may the rather go upon this account, that Mr. *Coats* the laſt Year had given me notice to remove from me.

The Author having gone ſo far by his own Hand, in the Account of his Life, to *June* 86; ſome farther Paſſages ſince that time, to the time of his Death, be pleaſed to take a view of in the Preface; written by his Worthy and Reverend Paſtor: In which Place, it was thought beſt to inſert them, rather than to interrupt what he had collected and recorded himſelf.

LET-

LETTERS.

A LETTER to a Relation, inviting him to forſake Sin, and to purſue Holineſs, April 1685.

SIR,

CONſidering the ill uſe you have made of ſome former Advice given you, I have not upon that account much encouragement to make further Attempts of that nature; yet knowing that the Work of Convincing and Converting is the Lord's, and that the Wind blows where and when it liſteth, I may not deſpair but ſome Good (through the Bleſſing of the Almighty) may yet be done upon you. I do indeed purpoſely conceal my Name at preſent, leſt you ſhould deſpiſe or ſlight the Advice, upon the account of the Adviſer, whom you have

have too laviſhly and unjuſtly reproached, though I am confident I have deſerved better Treatment at your hands. But this is not the thing, ſuch Paſſages I can paſs by, yet ſadly bewail them in you, as knowing them to be ſome of the diſmal Effects of your drunken Frolicks; but remember for theſe and the like things God will bring you to Judgment. I am not ignorant that many of thoſe that wiſh you well, have advis'd and reprov'd you again and again, for your ſinful Follies; and would fain have you as well remember that terrible Threatning, That he that being often reprov'd, and hardens his Heart, ſhall ſuddenly be deſtroy'd, and that without Remedy. Wherein you have injured me by your Tongue, I can paſs it by. I would not return Slander for Slander, nor anſwer Railing with Railing, nor Reproach with Reproach; I have not ſo learned Chriſt; I can heartily pity you, forgive you, and pray for you, and would now fain perſwade you to be good; and what can be more your Intereſt than to be ſo? Come, Sir, if you have any reſpect

ſpect to a dear and tender Wife that lies in your Boſom, to a ſmall Babe, to indulgent Parents, to well-wiſhing Friends, to your own Soul, Body, or Eſtate, but above all, to the Commands of a great God, you muſt be good; make a ſtand, conſider, and take up in time. It's my Love to you makes me thus plain with you, for I dare not flatter. Whatever you may think, or however others may endeavour to palliate great Sins, by giving them eaſy Names, Sin will be called Sin, and Wickedneſs Wickedneſs, Drunkenneſs will be call'd Drunkenneſs, and Swearing Swearing, at the Great-day, and puniſhed as ſuch, and why not now? Repentance is your Duty, and that can never be right and evangelical without Reformation. I do believe it is your deſire to be eternally happy, and can you expect it if you be not holy? *Without Holineſs no one ſhall ſee the Lord*, Heb. 12. 14. Can you ever expect to get in at the Strait-gate, while you walk in the Broad-way? no, *Strait is the Gate, and narrow the Way that leadeth unto Life, and few there be that find it?* O that you

you may be one of thoſe few! Will you do the Devil's Work, and expect the Lord's Wages? it cannot be; for your Bible tells you, *What you ſow, that ſhall you reap:* and he that cannot lie, hath ſaid, *If you live after the Fleſh, you ſhall die; but if you, through the Spirit, do mortify the Deeds of the Body, ye ſhall live.* I am not for inviting you to a Party, or for tying up Salvation to this or that Opinion, but I would fain prevail with you to be good: for be of what Opinion you will, the Scripture warrants me to tell you, That without Strictneſs, Self-denial and Holineſs, you cannot be ſaved, *Mat.* 16. 42. *Mat.* 11. 12. 1 *Pet.* 1. 15, 16. Dear Sir, as you tender the everlaſting Welfare of your Soul, do no longer as the moſt, but imitate the beſt, and endeavour to be a Follower of thoſe who, through Faith and Patience, inherit the Promiſes (or things promiſed.) Forſake bad Company; for you know who has ſaid, *The Companion of Fools ſhall be deſtroyed*, Prov. 13. 20. Be you a Companion of thoſe that fear God, and let not the Wicked any longer intice you, or however, prevail with

you: for the Scripture is very clear and poſitive in it, That except Drunkards repent and reform, they ſhall be ſhut out of the Kingdom of Heaven, 1 *Cor.* 6. 9, 10. That except Swearers repent of their prophane Swearing, and reform, they ſhall fall into Condemnation, *James* 5. 12. That unleſs Liars put away their Lying, and ſpeak every one Truth to his Neighbour, they ſhall have their part in the *Lake that burns with Fire and Brimſtone*, Rev. 20. 8. That if Company-keepers forſake not the Fooliſh (that is the Wicked) and live, they ſhall be reckoned amongſt the Companions of the Wicked, who ſhall be deſtroyed, *Prov.* 13. 20. I charge you not, but leave it to your own Conſcience, to conſider how far you are guilty in any of theſe Matters, and then get into your Cloſet, down upon your Knees, bewail before God your ſinful Miſcarriages, and beg a new Heart, and Grace that you may live a new Life; and be aſſured, that what I ſay is out of a ſenſe of your deplorable Condition whilſt you remain in your Sins, and a Deſire to ſee you return to that God who waits

to

to be gracious: Come to Chriſt, and heartily accept him, for he is offered to you. O that I could ſee this great Work done! what a rejoycing would it be to all that are good about you? Then might your Wife bleſs God for ſuch a Husband, who would help her Heavenwards; then would your pious Relations delight in your Society, and your Parents with joy ſay, as the Father of the Prodigal, *This my Son was loſt, but is found, was dead, but is alive*; yea, the Converſion of a Sinner on Earth, cauſes Joy in Heaven. That the Lord would bleſs this Advice to you, is the earneſt Prayers of him, who ſhall then approve himſelf always

Your

Friend and Servant

in Chriſt Jeſus,

G. D.

A Letter to my Mother, Mrs. B. D. *upon the Death of her good Daughter, and my dear Siſter* Stanyforth.

Ever honoured Mother,

AT this time I have much Buſineſs upon my hands, and ſome that requires quick diſpatch, otherwiſe my coming to ſee you would have prevented my writing to you; and now I ſhould be ſorry that theſe Lines ſhould add weight to your Sorrows, by ſetting your Wounds a bleeding afreſh. I am much readier to bear a part of your Burthen, having reaſon enough to be concern'd for, and ſenſible of ſo ſad a Breach as it has pleas'd the Lord to make upon us, by the Death of my dear Siſter *Stanyforth.* Something I would contribute to your Support and Refreſhment, under ſuch a Diſpenſation; therefore deſire your peruſal of the under-written Conſiderations, which has wonderfully ſupported me;

the

the Bleſſing of Heaven render them uſeful to you.

1. We may and ought to conſider the neceſſity of Dying, 2 *Sam.* 14. 14. *For we muſt needs die.* Preceding Generations made way for us, and ſhall not we make way for others, when God calls?

2. The Friends we loſe are not ſo much ours as God's; God has taken but what he firſt lent. This comforted *Job*, when amongſt other things he had loſt his Children, *The Lord gave* (ſaith he) *and the Lord hath taken away, bleſſed be the Name of the Lord.*

3. God has a hand in the Death of Friends; *My Times are in thy Hand*, (ſays holy *David*) and is there not an appointed time to be upon Earth?

4. God in the ſaddeſt Paſſages of Providence aims at his People's Good; *All things ſhall work together for them that love God*, &c.

5. God is ſtill with us, *Pſal.* 46. 1. Though Friends forſake us (through unavoidable Mortality) yet an everlaſting God is where he was. There is Sweetneſs enough in God to ſweeten all outward imbittering Circumſtan-

ces. Though the Conduit-Pipes, thrô which Mercies were convey'd unto us, be taken away; the Fountain runs ſtill entire in God. May we have a care of doing any thing to dim the Eye of our Faith; for *Hagar* (we read) had a Fountain by, but her blubbering Eyes kept her from beholding it.

6. How great ſoever the Stroke and Affliction is, we yet deſerve greater; our Sins are heavier than our Sufferings; the Fire of God's Wrath is not proportion'd to the Fewel of our Sins.

7. God has taken away one great Comfort, but he might have taken away all; *Shall we receive Good at the Hands of God, and ſhall we not receive Evil?*

8. Conſider the Evil that comes by Diſcontent, and immoderate Sorrow. Diſcontent makes us our own Tormentors, *Luk.* 21. *In Patience poſſeſs your Souls:* by Impatience we are Poſſeſſors of our Sins, and turn'd out of our Underſtandings, Peace, and Comfort. Too immoderate Sorrow waſtes the Spirits. *Prov.* 15. *By Sorrow of the Heart, the Spirit is broken.* 2 Cor. 7. *Worldly Sorrow worketh Death*; it greatly provokes God. A meek and quiet Spirit

rit is in the Sight of God of great price; but a froward, peeviſh Spirit is abominable to him, *Prov.* 11. 20. & 17. 20. & 22. 5. *Pſal.* 18. 26. God may be provoked by this Sin, to lengthen out Miſery, and to adjourn Mercy.

9. God gives and takes away Relations at his own Pleaſure; let us rather praiſe God we have enjoy'd ſuch a Bleſſing ſo long, than repine ſhe is gone ſo ſoon; bleſs we a ſmiting as well as a ſmiling God, a taking as well as a giving God.

10. The Breach made is ſad; but herein God has, (1.) Done us no Wrong. (2.) He has done our dear Friend no Hurt. Done us no Wrong; he has taken but his own, his own by his Creation, by your Donation, by Purchaſe and Redemption, and by her own free Reſignation; And has our dear Father hurt her? Is it to hurt her, to put her to Bed, to throw off her filthy Garments from her, to gratify her in her own longing Deſire, which was, To be diſſolv'd, and to be with Chriſt, and to enſhrine her in Glory?

11. Think of the Invalidity of Weeping. If Tears could poſſibly bring my Siſter from Glory, would you or any of us have a Heart to invite her from ſo bliſsful a State? Does not the Spirit of God, by ſeveral Paſſages of Scripture, ſeem to ſay to us, as *Judas* ſaid in another caſe, What needs all this waſte? Tears are a good Ingredient for Prayer and Repentance; let's not be too prodigal of them in other caſes. Humanity does allow of ſome Sorrow, but Divinity forbids much. Dear Mother, refuſe not to be comforted; receive the Comforts, and refuſe no longer the Creatures God affords you for the refreſhing and ſupporting Nature. Let *David*, I pray, be your Pattern in this caſe: he pray'd for his Child while living; he faſted, he wept; *For*, ſays he, *who can tell whether God will be gracious to me, and the Child may live?* this I doubt not but you did. But when the Will of God was ſignified in the Death of his Child, 2 *Sam.* 12. 22, 23. *Now he is dead*, ſays he, *wherefore ſhould I faſt? can I bring him back again? I ſhall go to him, but he ſhall not return to me.* O that you

you could do likewiſe! The Child being dead, he wipes his Eyes, falls to his Refreſhments, and ſubmits to God. Let not the want of one Mercy we all priz'd, deprive us of the Comfort of the many Mercies we do enjoy.

12. If we conſider who we have loſt, methinks our Sorrow ſhould be abated; One who gave moſt excellent Demonſtrations of a good Heart, and a good Condition; one, I truſt, ripe for God, and fitter for Heaven than Earth; one panting for Glory long before ſhe died, and had ſet all in order for Eternity before ſhe was ſick; ſhe long'd to be diſſolv'd, that ſhe might be with Chriſt. Methinks, I ſtill hear her; *Ah*, ſays ſhe, *how long, O Lord, how long? when wilt thou come?* And to By-ſtanders, (ſays ſhe) *I'm jealous you are conſpiring to keep me longer out of Heaven!* And ah! what a Sight did I ſee in my dear Siſter, when upon the very wing for Heaven, and juſt ready to take her flight. Ah! the heavenly Language ſhe uttered, while ſhe did ſpeak (which was almoſt to the laſt;) and then, when ſhe could not ſpeak, the Movings of her Lips, the Pan-

Pantings of her Heart, the Liftings of her Eyes, and indeed, every Motion of her Body, ſpoke her to have ſtrong Workings of Heart after God, and to be upon the very Confines of Glory. What cauſe of Mourning now? it's our Loſs, but her Gain. She had before a good Husband, but now, O now! the Match between Chriſt and her Soul is compleated. Me-thoughts ſhe held my Father *Diſney*'s Hand ſo faſt to the laſt, as if ſhe long'd to take him with her, yet by degrees let go; as if ſhe had ſaid, God has more work for you here, and I can freely let my Hold go of beſt Creature-Comforts, as longing to be in my heavenly Father's Embraces. I doubt not but to her to live, was Chriſt, and to die, Gain; therefore, well might ſhe leave that to be preach'd on at her Funeral, and as her laſt Legacy to ſurviving Friends, *Weep not for me, but weep for your ſelves and for your Children.* The greateſt Reaſon for ſuch Weeping, preſent times ſeem to prognoſtick.

My dear Mother, labour for a Chriſtian Carriage under ſuch a Croſs. God's Rod has a Voice as well as his Word;

Word; and it's our great Concernment to hear it, and him that has appointed it: Let us ſay, *Righteous, O Lord, art thou, and in very Faithfulneſs thou haſt afflicted us.* Let's not entertain hard Thoughts of God, but with *Aaron*, hold our Peace, for God has done it. Dear Mother, you know well that ſpiritual Comforts are the beſt Comforts; Is not Chriſt better than ten Daughters, than ten Siſters, than ten Children? Is not his Loving-Kindneſs better than Life? Is there not more in a God, than ever was or can be in a Creature? We have no reaſon to ſorrow as thoſe without hope: She whom we dearly lov'd, is gone to her dearly Beloved; ſhe's reaping the Fruits and Benefits of her Labours in the Lord, and is bleſſed; *For bleſſed are the Dead that die in the Lord*, &c. Like another *Mary*, ſhe choſe the better Part, which will never be taken from her. She is, it's true, taken away in the flower of her Age, and when we moſt expected Satisfaction in ſuch a Relation; but God knew it the beſt time to gather ſuch a Flower. Mr.

Baxter

Baxter well obſerves, 'Such have run 'long enough, who have reach'd the 'Prize; have ſail'd long enough, who 'are ſafely harbour'd; and liv'd long e-'nough, who are ready to die. We have more cauſe to rejoice, that once we did enjoy ſuch a Wife, ſuch a Child, ſuch a Siſter, ſuch a Niece, ſuch a Friend, to give up at God's Call, than now to murmur that ſhe is ſo ſuddenly remov'd; ſhe is (I doubt not) happy. God has preferr'd her to Manſions of Glory before us; let us prepare to follow. God has call'd home another of your Children, but you are not Childleſs: O take heed by Repining Carriage of provoking God to farther Strokes; but if God ſhould write you Childleſs, you are not yet bereft of Comfort, while the God of all Comfort is yours: If God will not let any part of your Happineſs lie in Children, then let it wholly lie in himſelf. The Love and Delight we plac'd in ſuch a Friend, may now be placed to greater Advantage upon Jeſus Chriſt. That the Stream of our Affection to him, may be ſo much the ſtronger,

as

as there are fewer Channels for it to divide into, is the earneſt Prayer of

Your

Obedient Son,

G. D.

A Letter to Siſter W. *upon her Huſband's Death.*

Dear Siſter,

MY Wife being indiſpos'd by a Cold, cannot write, but you may be aſſured we are both hearty Sympathizers with you in your ſad and ſolitary Condition. The Breach the Lord has been pleas'd to make upon you, indeed is great, and ſuch as none can expreſs, but thoſe that experience it; but God having made it, (who alone can make it up) I hope you will endeavour to be ſatisfied, and not to mourn as one without Hope:

Hope: If the Lord will not have any part of your Happineſs to lie in a Husband, then let it wholly and intirely lie in himſelf: labour to bring your Heart and Mind to a ſweet Submiſſion to the Pleaſure of your Father. And though a Boſom-Friend be not, yet God is, who is the ſame yeſterday, to day, and for ever. Relations may and muſt die, but God lives, who is ſtiled, *The Father of the Fatherleſs, and a Husband to the Widow.* I queſtion not, but you can ſuck much Sweetneſs from the many gracious Promiſes made for the Encouragement of ſuch as you. The poor Intereſt I have at the Throne of Grace was improv'd for him, and ſhall be for you: That's beſt for us that God does; and this being God's Doing, you muſt kiſs his Rod in Silence, and give Glory to the Hand that rules it, &c.

A Letter to a Relation, growing looſe in Converſation.

Dear Couſin,

THE Contents of this may ſeem ſtrange to you, eſpecially as coming from one, ſo unfit and unable to be your Monitor; yet when I tell you it's out of a ſincere Love to your precious Soul, and a hearty Deſire of your Well-doing, I doubt not but in Kindneſs it will be receiv'd, as indeed it is intended: not only the Relation between us, but the Rules of Chriſtianity will oblige us to watch over one another. And truly, Couſin, I am ſatisfi'd, that Religion never receives a greater Wound than by the Miſcarriages of Profeſſors; Stains in them, will prove more miſchievous than the Spots of a Licentious Age. O, Couſin! The Eyes of the World are upon you; nay, God's Eye is upon you, to whom you and all the World muſt be accountable. With much Grief and Sadneſs of Heart, I have very

very lately heard you reflected upon for ſome looſe Carriages, and that particularly, by one eminent for Grace and Goodneſs, whoſe Name I am obliged to conceal; what he acquaints me with, is in Tenderneſs to you, and out of a hearty Deſire I ſhould improve my Intereſt in your behalf. Some indeed, of the times, having made their Obſervations upon you, ſeem themſelves very much to condemn you, as declaring you are in the direct way to ruin your ſelf; inſtancing in theſe things, (*viz.*) Your High-houſe-keeping, your Negligence in all your Affairs, your frequent Contracting new Debts, your Exceſs in Pleaſures, aſſociating your ſelf with the Gallants of the Age, and your ſinful Compliances in high Drinking: One Perſon I know, whoſe Company is ſcandalous enough, yet your Intimacy with him great: You are not, as ſome fear, very likely to do him good; it's well if he does not do you hurt. Some ſay it had been well if you had never left *Roadnook*, remembring your blameleſs Converſation there, and your Zeal for God and Godlineſs. My Deſire and Prayers

are

are, you may be ſtill found in the ſame Paths of Holineſs; remember from whence you are faln, and repent, and do your firſt Works; having begun in the Spirit, beware of ending in the Fleſh. You did run well, and who has hindered you? Come, Couſin, we can never think of entring the Strait-Gate, by walking in the Broad-way; and much better it had been we had never known the way of Life, than after to walk in the Paths of Death. *If we live after the Fleſh, we ſhall die; but if we through the Spirit, do mortify the Deeds of the Body, we ſhall live.* I hope you and I have ſo learn'd Chriſt as to know, that the way of carnal Liberty and Looſeneſs, the way of evil Company and Fleſhlineſs, is not the way to Heaven. I am not for tying up Salvation to this or that Opinion: for let Men be of what Opinion they will, ſurely without Strictneſs, Self-denial and Holineſs, they cannot be ſaved, *Mat.* 16. 42. *Mat.* 11. 12. 1 *Pet.* 1. 15, 16. O then with holy *David*, labour to be only a Companion of thoſe that fear the Lord; for God has ſaid, *The Companions of Fools ſhall be deſtroyed,*

Prov. 13. 20. and who greater Fools than impenitent Sinners?

Yours in Chriſt,

G. D.

A Letter to my dear Friend Mr. Whitaker.

SIR,

I Receiv'd yours by our Neighbour, by whoſe Conveyance, I hope this may arrive your hands. I return you hearty Thanks for your good Society whilſt with us; for which I am abundantly obliged to you, not you to me. I ſhould be very glad to ſee you again with good Mrs. *Whitaker* with you when your Conveniency and more ſettled-times will encourage; for truly at preſent, it's a dark and gloomy Day with us; but *Light is ſown for the Righteous, and Gladneſs for the upright in Heart*, Pſal. 97. 11. Our Miniſters Night

Night and Day are ſo ſtrictly watch'd for, that they come not at all amongſt us; many have here ſuffer'd very much, ſome one way, ſome another; but yet truly God is good to *Iſrael*, and to them of an upright Heart; his Ways are certainly the beſt Ways; however, at preſent, attended with Trouble and Difficulty. Were it with us as Men and Devils would have it, it would be much worſe; but they are under the Lord's Reſtraints, who triumph over us. Your kind and Chriſtian Lines were no leſs ſeaſonable than welcome at this Juncture, when poor I find all Helps little enough to keep me unmov'd in ſuch ſhaking days as ours, and to prevent Murmurings, Frettings and Repinings, at the Proſperity of the Wicked. Dear Sir, pray that my Faith fail not. The Lord eſtabliſh our Hearts and Minds with Grace, and enable us, at what time we are afraid (with holy *David*) to truſt in him, and with *Jehoſhaphat*, under all Diſcouragements whatſoever, to encourage our ſelves in the Lord our God. I do believe God will iſſue things well, and bring Order out of

all Confuſion, and Light out of Darkneſs, and Good out of all Evil that's before us. It will be thus in his Time, (if not in ours) His will be done.

Yours, *&c.*

G. D.

To Mrs. Mary Lavet, *after her Marriage,* Decemb. 85.

Dear Madam,

I Hope when all things are conſider'd, you will not ſee much cauſe to blame me, that I have not before now welcomed, and congratulated your arrival into our Condition: Till your Letter to my Wife came, (which ſome ways ſtrangely halted in its Voyage) I knew not otherways than by common Fame, (which of late has prov'd too falſe to truſt) whether to call you by firſt or ſecond Name; however, now, Madam, I wiſh you much Joy in the

the Change of it, ſend a Thouſand good Wiſhes after you, and heartily beg, what I am ſure you deſire, That this Change of your Condition may be to the Glory of God, the Advantage of your Soul, and the Mutual Comfort and Satisfaction one of another. I need not acquaint you (who are better able to be my Monitor) that the new Condition the Lord has brought you into, calls for new Duties, and may be accompanied with new Trials; the Lord fit you and your dear Yoak-Fellow, good Mr. *Lavet*, for all, and crown your Change with many Bleſſings, both Temporal, Spiritual and Eternal. I hope, Madam, you will believe, though when laſt in the Country you would not make trial, that my Houſe is as much your Home as ever, and glad we ſhall be at any time to enjoy ſuch Gueſts. My dear Wife begs your pardon for not anſwering your kind Letter, for which ſhe thanks you, and hopes thoſe hurrying Circumſtances we were about that time under, may excuſe the Neglect. The Lord fit us for his Pleaſure, ſupport us in a time of Trial, enable us to maintain our Integrity,

and keep our Standing in Chriſtianity, whatever comes; and prevent our declining and decaying in the good Ways of God; is the earneſt and hearty Prayers of him, who needs and begs yours. And O that we and all that wiſh well to *Sion*, may pray hard for the Peace and Proſperity of *Jeruſalem*; for they ſhall proſper that love her.

I am, Madam,

Your moſt obliged Friend,

and humble Servant,

G. D.

A Letter to Mr. Lob *at* London, Jan. 25, 83.

SIR,

I Receiv'd your very kind Letter and Chriſtian Lines, ſome time ſince, and had return'd you my Thanks ſooner,

er, had not extraordinary Buſineſs prevented. I have cauſe to bleſs God for your Acquaintance, and for that Chriſtian Society I had with you, whilſt at *London*. O that I could be as ſerviceable to you in the beſt things, as you have been to me. Poor unworthy Me! who needs jogging Heavenwards. It's with us as with others, a very dark and gloomy Day; but *Light is ſown for the Righteous*, (who ſhall reap, if they faint not) *and Gladneſs for the upright in Heart*, as the Pſalmiſt ſpeaks. O that we could be (like the Doves of the Valley) mourning after the Lord, who ſeems to be departing from us. The Sons of Violence with us act high, our Sufferings many; but O that none of theſe things may move us, neither may we account our Lives dear to us, if call'd to lay them down for the Sake of Chriſt and his Goſpel. If the Lord give us but a fixed Heart that we can truſt in him, we need not then be afraid of the worſt times, nor the ſaddeſt of Tidings, but may encourage our ſelves in the Lord our God, under the greateſt Diſcouragements from Men whatſoever. Surely the People of God

have greatly provok'd God. O that we may repent and return to him that ſmiteth! God will certainly ariſe in the behalf, and plead the Cauſe of his People; he will work Deliverance for *Sion*; if not in our time, yet in his: O that this may ſatisfy us. And that when Foundations ſeem to be out of courſe, we may with Faith and Patience, look up to the Rock of Ages. Dear Sir, pray for us, and for me in particular, who need your Prayers, that my Faith fail not, that I may with Conſtancy and Courage own the good Ways of God, and hold faſt my Integrity, the very deſire of my Soul being to keep cloſe to God: I would fain win as many into Heaven's-ways, and as much ſtrengthen ſuch Hands as hang down, as ſuch an unworthy Wretch as I may. What Intereſt I have at the Throne of Grace, I hope ſhall not fail to be improv'd for the Church of God, and for you my dear Friend. Being, Sir,

Your hearty well-wiſhing Friend,
and Humble Servant,
G. D.

A Letter to Mrs. Sarah Reyner, *one of my Charge,* Jan. 85.

Dear Mrs. Sarah,

I Receiv'd yours, which though the firſt receiv'd, is not I perceive the firſt ſent; for which, I thank you, and have according to your Deſire, ſent you, (by paying it to Mr. *Charleton*'s Clerk) 50 *s.* I much wonder your Siſter *Elizabeth* would not vouchſafe me one Line ſince ſhe left the Country; but however, do rejoice to hear, upon enquiry, you both do well as to this World; and I would fain hope you will not be negligent in minding the Affairs of a better World, nor dare be regardleſs of your precious and immortal Souls. You are both the Children of Religious Parents, have been bleſt with a good Education; and many Prayers are, I believe, lodg'd in Heaven for you; ſo that you cannot miſcarry at ſo cheap a rate as others may, who have not had your Advantages for being good. O that I could

pre-

prevail with you to live up to ſuch diſtinguiſhing Mercy! You have, I perceive, good Settlements in the World; bleſs God for that: But O! are you well ſetled and intereſted in Chriſt? Have you made ſure of a Treaſure in Heaven? have you laid hold on eternal Life? and ſecured the everlaſting Welfare of your precious Souls? Be your worldly Accommodations never ſo great, till this be done, your Work is not half done: You are in a City of great Advantages, I pray attend upon the beſt, moſt powerful Soul-ſearching, and Conſcience-awakening Miniſtry you can, with the Leave of thoſe who are your Superiors. Be thorow-pac'd in the Ways of God; dare not to be ſlighty, and indifferent in the Family-Duties, I hope you are priviledged withal, nor to neglect Cloſet-Duties, as Prayer, Reading the Scriptures, Self-Examination, Meditation, and the like, at leaſt Morning and Evening. Shun and avoid Temptations as much as may be, conſidering the great Corruption and Depravedneſs of Nature. *Remember your Creator in the Days of your Youth*; and having

ving ſet your Face Heavenward, look not back. It will be much my Rejoycing to ſee you, and all of you (the Off-ſpring of moſt pious Relations, now with God) do well: and if my poor Prayers and Endeavours may any ways contribute hereto, they are not, they have not, they ſhall not, through Grace, be wanting.

I being Yours, *&c.*

G. D.

Some Paſſages of a Letter, in anſwer to my Mother Diſney, *complaining of Decay of her Sight.*

Honoured Mother,

I Return you my humble Thanks for your welcom Lines, and do hope that the uncertainty of my Man's laſt Journey to *Lincoln*, will excuſe my then Silence. It troubles me much to hear

hear of your Eyes Decaying and Dimming, which as you pleaſe to obſerve, is one Effect of old Age: It's great Mercy the Lord has given you the uſe of them ſo long, but far greater that he has given you a Heart to uſe them to his Glory, and your own and others Benefit and Advantage. I fear your too much Reading in the Day-time, and at all by Candle-light, has and does that way prove prejudicial to you; I would therefore humbly beg you to favour them as much as may be; and this am confident of, would you pleaſe to take up your Abode with us, there's no Eyes in my Family but would chearfully and readily be at your Service, to excuſe and preſerve your own; which I truſt the Lord will yet continue to you. My good Aunt *Thornton*, I am perſwaded will not be againſt my improving this Argument, for the Enjoyment of your good Companies here, moſt deſirable to us. My Eyes I can perceive are not ſo ſtrong as they have been. O that as our bodily Eyes dim and decay, the Eye of Faith may grow more clear;

clear; for certainly, a Look within the Vail, muſt be moſt refreſhing and ſupporting to a gracious Soul, and a renewed Mind. Thoſe indeed that ſee beſt in our Days with bodily Eyes, ſee en'e little or nothing, but what has a ſad and frightful Aſpect, and may occaſion Matter of ſad Thoughts; but by Faith, we may look into an unſeen World, take a View of unſeen Comforts, and live upon unſeen Riches and Happineſs, which are the moſt pleaſant things, the moſt certain, and the moſt laſting. The worſt in this World need not, nay cannot diſmay us, *Whilſt we look not at the things which are ſeen, but at the things which are not ſeen; for the things which are ſeen are temporal, but the things which are not ſeen are eternal*, 2 Cor. 4. 18, *&c.*

A Letter to Mr. Whitaker, Jan. 24, 1683.

SIR,

THis Day I receiv'd yours, till which time I was afraid mine to you had miſcarry'd. I heartily rejoice at the Lord's Goodneſs to you and yours; and through Mercy, can give you the ſame Account concerning me and mine, though a ſickly Seaſon in many Places. We have, through the Goodneſs of God, of late enjoy'd very comfortable Opportunities at my Houſe; for which, I deſire to bleſs God: But the laſt Meeting we had here, being rather too large, was diſturb'd; the Mayor having notice of Peoples coming in, ſent his Serjeant, who when the People were diſperſt, and the Miniſter gone, came in, and deſired Liberty to ſearch my Houſe, which (I giving him,) he told me, if upon my word, I would ſay there was no Miniſter at my Houſe, he would neither trouble me nor himſelf: I aſſured him there

there was none; he then only went into the Garden, where he pretended he ſaw 300; but however, they not being able to make a Conventicle of it, nor a Riot, the Jury found it an unlawful Aſſembly; the which they proſecute, and I intend to traverſe, for they cannot make out any unlawful Act. The Day is yet dark, and the Sufferings of many great, and Sin at the bottom of all. If the Hearts and Lives of Profeſſors were better, we ſhould ſoon ſee better Times; It's repenting Work, and reforming Work is our Duty. O that we could ſee the Hand of God in all that befals us, and turn to him that ſmiteth! O that we could with Faith and Patience, look up to the Rock of Ages, when Foundations ſeem out of courſe, *&c.*

A Copy of a Letter to Madam L. *upon the Death of her Kinſwoman, and the Birth of her Child.*

Honoured Madam,

I Did at the ſame time by the Pen of Mrs. *Green*, receive the ſad Tidings of the Death of your dear Kinſwoman Mrs. *M.* and the joyful News of your ſafe Delivery from the Pains and Peril of Child-bearing: the one I know would be afflicting enough to you; the other I can aſſure you was welcom Tidings to me; and a Mercy, I hope and believe, you will endeavour to improve towards your Support and Comfort, and the Glory of the great *Jehovah*. See, dear Madam, the Lord's Tenderneſs and Goodneſs to you in late Diſpenſations; your Afflictions are mix'd and allay'd with Mercies: You may experience what patient *Job* ſays, *The Lord gives, and the Lord takes*; and I believe, with him likewiſe, you deſire to bleſs his holy Name. He has taken away your Kinſwoman, but

but he has given you a Child; has taken away one that was very uſeful, faithful and neceſſary to you, and given you one who (through his own Bleſſing, upon a religious and pious Education) you may comfortably hope he will make ſo. Let not blubber'd Eyes for a Comfort loſt, prevent your chearful, fruitful and thankful Notice of what remains: pour not ſo much upon the dark-ſide of preſent Diſpenſations, as to hinder your taking the Comfort of, and heartily bleſſing God for the bright-ſide and Shinings of Mercy. Dear Madam, I am a hearty Sympathizer with you in your Trouble, and deſire to bear my part in bleſſing the Lord with you and for you, with reference to Mercy ſhow'd you: You have now obtain'd a new Mercy from the Lord, and I believe know well that new Duties are incumbent upon you, &c.

A Letter to my Mother upon the Death of my Sister D. May 24, 1690.

Ever honoured Mother,

STill the Lord is pleaſed to make Breaches upon our Family; the ſuddain and ſurprizing News of our dear Siſter's Death came to us this Day by Mr. *B.* and I could not omit ſending a few Lines to you by Poſt this Night. I know, Honoured Mother, the Stroke lies exceeding heavy upon you; I am afraid much too heavy, being very well acquainted with the Tenderneſs of your Affections, and the Workings of your Bowels to Relations. But I pray, dear Mother, refuſe not to be comforted; I am perſwaded you have no reaſon to ſorrow as one without hope, for her, who I believe, now ſleeps in the Boſom of her, and our dear Redeemer: Our God has done his Pleaſure; let us now labour to do our Duty, and be content: We heartily wiſh our ſelves

ſelves with you, but can't as yet accompliſh that Deſire, being unprovided of Horſes and a Servant, but as ſoon as may be we do purpoſe it. The good Lord ſanctify this Stroke to us all, and fit us for our latter End; and grant that we may be Followers of thoſe who through Faith and Patience, inherit the Promiſes. The Incloſed I deſired may be ſent to my poor afflicted Brother, to whoſe Relief and Support, I deſire to contribute ſomething: Though Shortneſs of Time ſuffers not Enlargement farther than to preſent all our humble Duties to your ſelf, and honoured Aunt, with Service to all Friends. I reſt,

Honoured Mother,

Your Obedient Son,

G. D.

A Letter to Brother D. *upon the Death of his Wife*, May 24, 90.

My Dear Brother,

I Heartily lament the ſad Breach the Lord has been pleas'd to make upon you, and am the more a Sympathizer with you, as knowing (by my own Experience) what ſuch a Stroke and Diſpenſation means. The Lord has I know, taken away the Delight and Deſire of your Eyes; this is your Miſery; but having taken her to himſelf, let that be your Comfort: he has ſnatch'd at a Stroke a Wife out of your Boſom, which certainly is moſt grievous; but has he not taken her into his own? let this be your Support. She was well provided for on Earth, and had as much Satisfaction as, I believe, any, on account of a tender Husband, ſweet Children, dear Relations, and other comfortable Accommodations; but much better now in Heaven; has better Place, better Company, better Employment than a vain World ever did or could afford.

ford. What occurs in 2 *Cor.* 7. 29, —31. equally concerns both you and me, whoſe Conditions, in this caſe, have been the very ſame, (though now different;) you muſt labour to be, and carry as if you had not loſt a Wife, and I as if I had no Wife. Time is ſhort, and Life ſhort, and relative Comforts are tranſient and fluid things; therefore your Sorrows muſt be moderate for your Loſs, and my Joys be as if they were not, ſeeing we and ours are to fall and part, and paſs away in our Courſes. My dear Brother, labour for a Chriſtian-Carriage under ſo ſad a Croſs. O that what you want in the Creature, may be abundantly made up by a Creator; and that what you have loſt as to Streams, may be ſupplied from a Fountain. God's Rod has a Voice as well as his Word; and I believe, you'l labour to hear it, and him that has appointed it. O Brother! we muſt have a care of entertaining hard Thoughts of God, who does all things in Righteouſneſs, and afflicts his Children in very Faithfulneſs. My Bowels really yearn towards you, now Wifeleſs, and your poor Babes, now Motherleſs; the

Lord be a Comfort and Support to you all, and make up this aſtoniſhing Breach (wherein is Rending and Tearing Work) with more of himſelf, and the Influences of his Bleſſed Spirit. O Brother! it's one of the braveſt Sights in the World to ſee a Chriſtian in the Exerciſe of Grace, ſutable to the Diſpenſation; to ſee him acting Faith, Patience, Humility, Submiſſion, Reſignation and Divine Joy, in a time of preſſing Affliction. This will recommend Religion to the World, and convince the Men of it, there's more in it than meer Talk. Heartily glad we ſhould be if you would come for a while to *London*, to divert your ſelf here among good Men; I hope it might be for your Advantage, and do conclude it highly neceſſary for you, a while, to leave *Kirkſtead*; we all ſend our hearty Remembrances to you and yours; the Lord fit us all for our great and laſt Change, and in the midſt of our private Loſſes let us remember the Affliction of *Sion*. So prays

Your ſympathizing Brother and Servant,

G. Diſney.

POEMS.

The *Damneds Doom*, or ſome *Meditations* in Verſe, upon the laſt great Sentence at the Day of Judgment; made by me *Jan.* 1685, upon Mr. *Dunton*'s Paraphraſe of *Mat.* 25. 41. *Depart from me ye Curſed into everlaſting Fire, prepared for the Devil and his Angels.*

[*Dunton*'s Heavenly Paſt-time, *pag.* 96.]

HEark! heark! the Trumpet ſounds, the Court is met!
Chriſt, (as Chief Juſtice) on the Bench is ſet;
Adorn'd with glorious Robes, and rich Attire,
Not now abas'd on Earth, advanced higher;
Guarded by Saints and Angels; ſuch as they
Muſt all attend the Service of this Day.

He who when Priſoner here, was forc'd to ſtand,
And at a Mortal's Bar, hold up his Hand,
Was mock'd at, ſpit upon, reproach'd and bled,
Muſt now be Judg alone of Quick and Dead:
Thô here debaſed, yet now Heaven rings
With Hallelujahs to this King of Kings.

Jeſus.

Call forth the Priſoners then, they muſt appear,
To anſwer for themſelves, thô Crimes are clear;
Hear what they'l ſay, thô all they ſay, alas!
Can never hinder th' Sentence that muſt paſs.
Sinners appear, come forth your Graves, ariſe,
You all are ſummon'd to the grand Aſſize;
You called are into the great Court-Royal,
And may not ſtay, you muſt attend your Trial;
Make way for wretched Priſoners, there make room,
They'r going to receive their final Doom.
But now methinks, I ſee thoſe trembling Souls,
Gazing about, to find ſome hiding Holes;
Calling to Rocks to hide them, but in vain,
For ſuch late Calls and Cries can nought obtain:
Their Hearts were hardned in a Day of Grace,
When God did ſweetly call, and give them ſpace
For to repent; and now thoſe rocky Stones
Has no regard at all unto their Groans;
The Mountains will not fall, to hide them from
The Wrath of him that ſitteth on the Throne.
O what a Sight I ſee; the wretched State
Of Fools bewailing Folly, when too late!

From

From Hell and Graves, they come, but muſt not ſtay,
They are to paſs Accounts, and ſo away.
Now Soul and Body meets, and muſt remain,
By Righteous Sentence, in eternal Pain;
They Partners were in Sin, whilſt here below,
And muſt together groan in endleſs Wo;
The Graves do open, and the Priſoners riſe,
And now methinks, I hear the doleful Cries
Of thoſe poor Sinners, who on Earth took Pains
To make their Souls as black and full of Stains,
As any could be; grudging always when
They were out-ſtript in Sin by any Men.
Methinks, I hear their Pleas, and ſee them quaking,
And all the little Shifts they would be making;
And all becauſe they would appear at th' Bar
Of God, a little better than they are.
The griping Uſurer now looks about
To find ſome better Hands, than his Hands out,
Which he do's well remember heretofore
Did often by Extortion wrong the Poor.
The Wanton dare not own his wanton Eye,
I muſt, ſays he, have better, or I die;
Mine oft unchaſtly upon Women gaz'd,
And for laſcivious Looks I ſtand amaz'd.
The Lawyer would reject his gilded Tongue,
By which he Thouſands in the World did wrong;
He knows that he, being fee'd or brib'd, ne're ſtood
To make a good Cauſe bad, a bad Cauſe good.

The Gallant dare not own his ſtrutting Feet,
Which often trudg'd thro thick and thin to meet
A dirty Whore, or bellowing drunken Friend,
To help him vainly, precious Time to ſpend;
My Feet were ſwift in running to do Evil,
I muſt have other Feet, or go to th' Devil.
The Politician dares not own his Head;
Another he would fain have in its Stead;
What that contriv'd, he always was purſuing,
And finds his wicked Brain was his undoing.
Some they would part with Fingers, and would have,
E'ne any Fingers out of any's Grave;
So they may miſs their own which was too bent,
To ſign Decrees againſt the Innocent.
Thieves they would part with Hands, and Liars
The Inſtruments of many grievous Wrongs, (Tongues
Long-winded Sinners they would part with Lungs.
The Hypocrite too, has a mind to part
With his, to change it for a better Heart.
Ill-minded Sinners now would change their Mind
For any others of a better Kind;
And others, other things would ſwap, if then
They might hereby but paſs for better Men:
Kings would diſown their Crowns and Grandure too,
And now appear in Rags, if that would do.
But O! prodigious Madneſs herein's ſhown,
For every one muſt keep what was his own;
And wicked Men muſt ſee their monſtrous Folly,
Who would not, (whilſt on Earth) be ſtrict and holy?

Well!

Well! are the Priſoners come, then let them hear,
They muſt my Wrath and Fury ever bear.

Sentence.

Depart! ye Curſed Wretches, ne're return,
Into a Fire, that muſt always burn,
Prepared for the Devil, and a Crew
Of wicked Wretches juſt like ſuch as you.

Priſoner.

Ah dreadful Word, Depart! and that from thee,
Muſt needs be th' upſhot of all Miſery.
Lord, let me ſtay but here, the Sinner cries,
My clamorous Conſcience, and my blubbring Eyes,
May Torment be enough; dear God abate,
Some pity ſhew me: for my wretch'd Eſtate
Is ſuch I cannot bear, let Sentence be
A little bated by a Sight of thee.

Judg.

Nay Sinner, know, my Preſence heretofore
Thou did'ſt not like, thô offer'd o're and o're;
Thou would'ſt not entertain me in thy Heart,
And now my Sentence, Sinner, is, Depart!
An offered Chriſt, and Pardon, thou didſt ſlight,
And what can follow on't but diſmal Night?

Priſoner.

And muſt I now depart, and undergo,
This dreadful heavy Doom? yet let me know,
That thou wilt bleſs me Lord, and then I can
Refreſh my Soul with this where-e're I am.

I'm

I'm loth to go, but if I muſt, I crave
That I before may Heaven's Bleſſing have.

Jeſus.

Sinner, be gone! nay more, I muſt thee tell,
My Curſe ſhall go along with thee to Hell:
My Bleſſing thou deſpis'd for many Years,
And canſt not have it now, thô ſought with Tears;
Thou muſt for ever fry and flame and rot,
Depart then, Sinner, for I know thee not.

Priſoner.

And muſt I be accurs'd, and never ſee,
Thy bleſſed Face again? then Lord let me
Find out for an Abode ſome pleaſant Place,
What needs more Miſ'ry, than not ſee thy Face?

Judg.

Away thou curſed Miſcr'ant, 'tis too late,
Poſſeſs the Mis'ries of a wretched ſtate:
To Hell be gone, let Racks increaſe thy Pains,
And Fiends torment thee with their dolorous Strains;
Here thou didſt wallow in thy ſenſual Pleaſure,
And now muſt burn in Flames that know no Meaſure.

Priſoner.

Ah Lord! if I muſt go with Curſe and Ire,
And that to ſuch a woful Place as Fire;
Yet let me beg this Boon, I never may
Continue any long time there, or ſtay;
Let me paſs ſwiftly thrô, and then have Eaſe,
Let this the Anger of my God appeaſe.

Mate-

Material Fire's ſad, Men kindle here,
What then are Flames that burn with Brimſtone there?

Judg.

Away Wretch, ſtay no longer, ceaſe thy Wooings,
Thou reapeſt but the Fruits of thy own Doings;
Eternal Pain, thy tortur'd Mind ſhall rend,
That has no preſent Eaſe, nor future End;
There go, contribute to thoſe dreadful Cries,
Where Fire's never quench'd, nor Worm e're dies.

Priſoner.

Let not my Lord be angry, if I take
Yet Liberty to plead, my Life's at Stake;
This diſmal dreadful Doom for to depart,
From thee the chiefeſt Good, en'e breaks my Heart;
But yet in Flames for evermore to be,
Does fill my Torments with Extremity.
Well if it muſt be ſo, that I drink up
The bitterſt Dregs of this imbittered Cup,
Yet favour me ſo far, as I may chooſe,
My own Companions there, Lord don't refuſe;
May I be join'd to ſuch as may abate,
And not encreaſe the Torments of that State.

Judg.

No Sinner, thy Companions muſt be ſuch
As thou in Life-time didſt delight in much;
Such who on Earth were Tempters moſt to thee,
Shall now in Hell thy worſt Tormentors be:
Thoſe, who to lead thee Captive here took pains,
Shall now for ever with thee hang in Chains:

You all when fagotted, ſhall burn together,
And theſe things be endured, Soul, for ever.
Ah ghaſtly Sight! devouring Flames to ſee,
With Adders, Frogs and Toads, for ever be;
To hear the Screeches of thoſe Monſters then,
That cannot be expreſs'd by any Pen;
All this and greater Miſ'ry, does inthral,
Yet Stings of Conſcience will prove worſt of all.

Sentence more particular.

Judg.

BRing forth the Priſoners, bring them one by one,
That every one may ſentenc'd be alone;
Set them to'th Bar, that every one may hear,
What 'tis they're damned for, what they muſt bear.

Ignorant.

Come forth beſotted Souls that have not known,
The Myſt'ries of the great Salvation;
That ignorant have been, thô Goſpel-Light
Has ſhin'd about their Tabernacles bright;
Take them then, Devils, bind them very faſt,
The time they had for Learning now is paſt.

Slothful.

Come forth ye ſlothful Servants, come, make haſte,
Who did not well improve, but Talents waſte;
On Earth you moſt unprofitable were,
And well may trembling ſtand now you are here;

Talents

Talents I did intruſt you with to uſe,
Unto my Glory, which you did abuſe;
You either ſpent them vainly on your Luſt,
Or laid them up in Napkins for to ruſt;
How couldſt thou eat, and drink, and ſleep, and play,
Before thy Work was done, Soul, what canſt ſay?
Your pleaſant Morſels prove a bitter Sweet,
For take them Devils, bind them Hand and Feet.

Worſhip-Neglecters.

Come forth all thoſe that Families had here,
But in them would not Goſpel-Worſhip bear;
Thô Sin and Satan have your Threſholds trod,
You had no Entertainment for your God:
You were my Creatures, and did Worſhip owe,
But did not pay this Debt to me you know;
And thô you Subjects were, would never bring,
The Homage that you ſhould, to me your King.
You liv'd upon my Bounty every Day,
Your Charge in Keeping-houſe I did defray,
And yet when all was done, you would not Pray.
Thô Wrath and Vengeance threatned was to fall
On Families that would not on me call,
Yet all I find in vain, you Strangers are,
Both to your Family and Cloſet-Prayer;
Then rank them Devils 'mongſt your curſed Train,
Their Prayers that would have done, are now in vain.

Sabbath-Breakers.

Come forth ye Sabbath-Breakers, Sinners high,
You muſt be try'd, and all be caſt and die;

You did prophane my Sabbaths here on Earth,
Would not then honour me who gave you Breath;
Most vilely you have wasted those blest Days,
By eating, Drinking, Sleeping, Sports and Plays;
By thinking vainly, or by doing ill,
By acting what was bad, or sitting still;
Instead of Walking with thy God (which yields
The truest Pleasure) thou hast walk'd i'th Fields,
To gratify thy Flesh, with vain Delights,
And hast not paid to Heaven, Heaven's Rights;
Instead of Waiting at the Posts o'th Door
Of my own House, thou'st waited on a Whore;
Instead of managing thy Soul's Affairs,
By Reading, Hearing, Singing, Thinking, Pray'rs,
The World has fill'd thy Thoughts, and wasted time,
That was not thine, O Sinner, but was mine!
You thought one Day of Prayer and Praise for me,
Too much to spend on Earth, and now must see
Your selves excluded Heaven, fill'd with Pains,
Whilst Saints are singing here in highest Strains;
Take them to Hell then, let them hence be led,
And there be always dying, never dead.

Swearers.

Come forth you swearing Crew, who would prophane,
By Oaths and Curses, my most Holy Name;
Could hardly speak a Word, but Oaths must fly:
For these thy Sins, O Sinner, thou must die;
'Twas my Command you know, Swear not at all,
Unless to end a Strife you had a Call;

But

But in your common Talk my Word did ſay,
Let your Yea be Yea, and your Nay be Nay;
And whatſoever's more muſt needs be Evil,
Yet leſs is learn'd by you, and taught by th' Devil.
Come Sinners, come, you oft have curſt and ſwore,
And bad me damn you if I durſt: therefore
I now will ſwear in Wrath, you ne're ſhall ſee
My bleſſed Reſt, but turn'd to Hell ſhall be;
Take them then Devils, in Torments let them lie,
Where Conſcience always ſtings, and Worms ne're die.

Scoffers.

Come forth ye Scoffers, that could ne're refrain,
To ſpeak of pious Souls without diſdain:
Who counted Goodneſs, Madneſs, blam'd their Folly,
Who ſeriouſly were ſtrict and truly holy.
Thoſe things you did account, (you never ſaw)
But Tricks and Fancies, to keep Men in awe:
The truly holy, humble, pious Soul,
You did account no better than a Fool;
Then you could ſay, what needs ſo much ado?
Men may be much leſs holy, yet ſav'd too:
You tauntingly could ſay, theſe holy Brothers
Would fain ſeem more religious than others;
The praying Saint, forſooth, has th' Spirit got,
Who yonder goes, poor ſilly whining Sot.
Well, but who made the wiſeſt choice? Come, ſpeak;
They who did keep my Law, or did it break,
They who in Soul-Affairs would ne're delay,
To give to God the beſt they had; or they

Who thought ſuch guilty of the higheſt Folly,
And call'd religious Thoughts but Melancholy?
I'th World you had your good things, mine their bad,
But now mine ſhall rejoice, whilſt you are ſad:
This was your Folly, thô you would not ſee't,
Then take them Devils, bind them Hands and Feet.

Perſecutors.

Come forth you Perſecutors, now you'l know
What 'twas for to oppreſs my Friends below;
You did not only mock, and ſcoff, but when
You pleas'd, you did impriſon th' beſt of Men.
Not only did you wound them with the Tongue,
But Scorpion-like, you many of them ſtung:
Some, Judas-like, you wickedly betray'd,
And others with your Threats you made afraid:
You baniſh'd ſome, and others ſpilt their Blood,
Becauſe they durſt not ſin, but would be good.
Many you hal'd to Priſon, whom you knew
In all their Pray'rs to me, forgot not you:
You would not walk your ſelves in th' Narrow-way,
And ſuch as would, you often caus'd to ſtray;
You thought herein you ſerv'd me, but now ſee,
It was the Devil's Work, with him you'l be.
Take them then Devils, let thoſe Monſters know
Their Folly's great, who ſerv'd my Servants ſo.

Licentious.

Licentious ones come forth, for you have been
Allowers of your ſelves in every Sin;

You

You never laid Reſtraints upon your Will,
But always would your Appetites fulfil;
Your Luſts muſt be indulg'd, your Sins allow'd,
The leaſt Advance on Earth has made you proud:
If others would be bad, you'd not forbear,
With Drunkards would be drunk, with Swearers ſwear;
With haughty Spirits you could rant and huff,
And with the vileſt would be vile enough:
Then take them Devils, let them ever burn
In Hell's devouring Flames, and ne're return.

Gluttons.

Come forth ye Gluttons, you that muſt be fed
With beſt of Dainties, and the fineſt Bread;
Who could for th' Body luſty Morſels carve,
Whilſt a neglected Soul was like to ſtarve;
Whoſe Cry was always Give, come give us more,
Thô Beggars went but empty from your Door:
If Paunches were not ſwell'd to th' biggeſt Laſt,
You always thought you had a poor repaſt:
If Bellies were not fill'd up to the Brim,
And you in Liquour almoſt fit to ſwim,
You thought Proviſion mean, and you muſt ſtarve,
Thô Scraps indeed were more than ſuch deſerve.
Well, take them Devils, give them now their fill,
Let ſwiniſh Tempers have their ſwiniſh Swill.

Drunkards.

Drunkards come forth, who did your ſelves beſot,
By drinking Wine in Bowls, Pot after Pot;

Who did unman your ſelves, debaſe your Reaſon,
And this not ſeldom, but at every Seaſon;
You knew you ſinn'd by every ſuch Exceſs,
That Nature would be ſatisfi'd with leſs:
And that ſuch Drunkards muſt their Portion take
In the infernal Pit and fiery Lake;
Yet drink you would, and Drunkards you would be,
And in excuſe would ſay, ſome tempted me;
Others thus pleaded, that as for their ſhare,
They overtaken were before aware;
But theſe things will not do, your Pleas are naught,
And all your drunken Frolicks dearly bought:
Then ſeize them Devils, let them ever take
Whole Draughts of Vengeance in a flaming Lake.

Adulterers.

Come forth Adulterers, that curſed Seed,
Who were unchaſte in Thought, or Word, or Deed;
For all theſe things by my Command, I did
Moſt ſtrictly all the Sons of Men forbid;
You Wantons knew theſe things moſt ſinful were,
And yet to act them, ſeldom would forbear;
You ſought out ſecret Corners where to ſin,
And act your luſtful Wickedneſſes in;
You dreaded humane Eyes, and watch'd for Night,
That Works of Darkneſs might not ſee the Light,
But ne're conſider'd my all-ſeeing Eye
Could Wickedneſs thrô thickeſt Darkneſs ſpy:
Then take them Satan, rack them in each part,
That they may ever know I ſearch the Heart.

Cove-

Covetous.

Come forth thoſe worldly Muck-worms that took
In nothing more than heaping up a Treaſure (pleaſure
In this vain World, but never did know why,
Or who ſhould afterwards the ſame enjoy:
Who fixt your Hearts on Earth, but would not know,
When God does blow on ſuch things, all muſt go;
Your Thoughts were ſo on Earth, you never could
Think once of Heav'n, at leaſt you never would
Beſtow a Thought about your future State,
And Sinners now you ſee it is too late:
Then take them Devils, ranſack all your Hoards,
And give them Treaſures ſuch as Hell affords.

Unmerciful.

Come forth all thoſe who would no Mercy ſhow,
Nor pity take on needy ones below;
Who would not ſpare ſome Pence out of their Store,
But ſent the Hungry empty from their Door,
And churliſhly would at the Beggar ſcoff,
Or elſe would look at him a great way off:
Had Bowels always ſhut againſt their Cries,
And no regard would have to weeping Eyes.
Well, take them Devils to eternal Pain,
Let thoſe who ſhew'd no Mercy, ſeek't in vain.

Unrighteous.

Come forth unrighteous Perſons and unjuſt,
Who in their Dealings here betray'd their Truſt,
Widows and Orphans by their louder Cries,
Have rent the Heavens, and have pierc'd the Skies;

Your over-reaching Neighbours heretofore,
And grinding of the Faces of the Poor;
Oppreſſing ſome, who ever you thought fit,
And vexing others, whom you could out-wit;
All theſe, and other ſuch unrighteous Gains
Is known to me your Judg; and for your Pains
Take them now Devils, hurl them into th' Fire,
That's kindled and increaſed by my Ire.

Liars.

Come forth you Liars that would not refrain,
To tell a Lie at any time for Gain;
Who were ſo much accuſtom'd to this Sin,
As if your training up in Hell had been;
Affirming for a Truth the thing which you
At that time did well know to be untrue:
But this you oft have done without a Thought,
That ſuch a Practice loved is ſtark naught;
You have reported Lies, but that's not all,
You often have invented them withal:
O what a Caſe are you in, who as ſoon
As you could almoſt ſpeak, were Liars grown;
Too often have you by this Lying trade,
A Fault that was but ſingle, two Faults made.
Then take them Devils, for a common Liar
Is Fewel very proper for Hell-fire.

Slanderers.

Let Slanderers come forth, and now appear,
Who always to Back-biters lent their Ear,

And then would Stories here and there ſoon ſcatter,
Which whether true or falſe, they did not matter.
Thus you have liv'd, and hereby oft have ta'ne
Unjuſtly from your Neighbours their good Name;
Your very Language is of ſuch a ſort,
Let Neighbours but report, and we'l report.
Such Perſons ſurely never yet well knew,
The Duty to a Neighbour that was due;
Thô know they might and ought, that in their Station
They ſhould not blaſt, but help his Reputation.
Take them then Devils, down to Hell them bear,
And let them tell thoſe Fiends what now they hear.

Ambitious.

Come forth Ambitious Perſons, and the Proud,
Make room for them, they are too great to crowd;
Come, you, who built your Neſts on Earth ſo high,
As if you meant moſt proudly thence to fly
To Heav'n; but this can't be, you knowing well
'Twas Pride threw Angels down from thence to Hell;
Many a dirty Step you took to th' Seat
Of Honour when on Earth, to make you great;
And tow'ring were your Thoughts and ſwelling Pride,
Admiring of your ſelves, but none beſide;
Others you ſcorn'd, and always thought unfit
At any time with you on Earth to ſit:
Your Hearts were proud, and Looks and Speech you know,
And Carriage unto all was alſo ſo.

Lodg them in Hell, their Pride muſt coſt them dear,
See what they will be proud of when they'r there.

Envious.

Let envious Perſons now be brought to th' Bar,
Whoſe Malice did exceed all others far;
There hardly could be any Rich or Great,
But theſe would quickly envy their Eſtate;
They ſoon repine, if they but ſee or hear
Others commended whilſt themſelves are there;
If Neighbours but excell'd in any thing,
They'd either blaſt his Name, or clip his Wing:
Theſe were the by-paths envious Souls have trod,
Their Eye was Evil becauſe mine was Good.
Then take them Dev'l, Companions to be,
They are not fit for Heaven, but for thee.

Wrathful.

Bring forth thoſe wrathful Perſons, that black Crew,
Whoſe Tongues contentious, wounded not a few;
Their fiery Spirits have been juſt like Swords,
And Gall was always mingled with their Words;
Wounded they have, and laſh'd reproachfully,
With Scorpion-Tongues in Paſſion, Standers-by;
E'ne take them Devil, they're too hot to be
In any Place but Hell, take them to thee.

Moraliſts.

Let Moraliſts come forth, who loudly boaſt
Of their uprighter Dealings than the moſt;

We were (ſay they) in Carriage always civil,
And in appearance, we forſook the Devil.
Firſt-Table Duties we have kept and ſhall,
Exactly ſtrict and juſt have been to all.
Well, all is nothing ſtill, here lies the bar,
To th' Power of Godlineſs you Strangers are.
Take them then Devils, I will hear no more,
Better than they are gone to Hell before.

Hypocrites.

Come forth ye Hypocrites, who made a ſhow
Of being holy, but were never ſo;
Have born the outward Name of true Profeſſors,
Yet in your private Haunts were great Tranſgreſſors:
A Name to live you had, but that was all,
Your Ends and Aims were Hypocritical;
You us'd Religion only to diſguiſe,
And paint but over your Deformities:
You follow'd Chriſt for Loaves, which when you got,
Thô Chriſt did lead you ſtill, you followed not;
You're painted Sepulchres, and juſt no more,
Splendid without, but rotten at the Core:
Such blazing Comets, wandring Stars, thô high,
Were but to ſhine a while, and then to die.
Receive them Devils, and the Charge I give,
Let them in diſmal Darkneſs ever live.

Apoſtates, Backſliders.

Backſliders and Apoſtates all draw near,
Attend the diſmal Sentence you muſt hear;

You once were ſeeming Saints, but now alas!
Amongſt the openly Prophane you paſs;
You ſeem'd to love my Ways and People too,
And once run very well, who hindred you?
Was Heaven to you ſo unpleaſant, that
You muſt forſake it for you knew not what?
Was my Reward ſo mean, you went away,
And would no longer in my Service ſtay?
And can the Devil give you better Pay?
What! faces Heavenwards, and then retreat?
This makes your leſſer Wickedneſs compleat;
For when you'd tri'd both ways, a worſe and better,
You vainly choſe the Firſt, and left the Latter.
Then take them Devils, who would ne're be wiſe,
And let them know what 'twas t' apoſtatize.

Impenitent, Unbelievers.

Come forth Impenitents, and hear your Fate,
Let Unbelievers now lament too late,
That they would not prevailed be withal
To come to Chriſt, when he did ſweetly call;
Come, Sinner, come away, both me and mine,
Upon Acceptance ſhall be ever thine;
You have not th' Goſpel credited, thô true,
And in your Mother-Tongue reveal'd to you;
You have not yielded to me your Allegiance,
Nor liv'd by Faith, nor paid me true Obedience;
Nor clos'd with Chriſt, thô you did plainly ſee
'Twas by him only you could ſaved be.

Repent

Repent you would not, but your Sins did cherish,
Thô it was often said, Repent or perish.
Take them then Devils, let them rue their Birth,
Who would not turn from Sin whilst here on Earth.

Sinners farewel.

Alas, Alas! what will of us become?
Now Go ye Curſed, *is our final Doom:*
Both Soul and Body well may ſtand affrighted,
Curſing the Day in which they were united:
Devils muſt needs, with Fury being driven,
Seize us for Hell, being ſentenc'd out of Heaven;
And with their Inſultation at us rage,
As thô our Torments would their own aſſwage:
In Flames muſt fry, which never ceaſe to burn,
From whence we never may, nor can return.

Meditations upon the Sacrament in Verſe, made the 28th of *Jan.* 85. by *G. D.*

ALL wanton, wandring, worldly Thoughts be gone!
It's Chriſt alone i'm now to think upon;
Stand off the World, and worldly Buſineſs all,
I have no leiſure to attend your Call;
My Friends, I leave you; things below, adieu!
I muſt my bleeding Saviour go and view;

My Soul's for mounting up, that I may ſee
My bleſſed Lord, who bled and dy'd for me,
And may not ſtay, ſince Heaven gives the Call,
But haſten to him, dearer than you all.
Come then my Soul, art got alone, make haſte,
Heaven's Banquet is prepared, go and taſte;
Look yonder, ſee! how others flock and run,
And canſt thou linger thus? my Soul, be gone;
Touch but this Vail, climb up that Mount, then ſtay,
Thou art arriv'd at bloody Golgotha;
Pauſe here a while, and pauſing thou ſhalt ſee,
Thy Saviour bleeding, dying, dead for thee:
Admire rich Grace, my Soul! O ſtrange Decree,
That Chriſt muſt be the Priſoner, and not me.
It might have been my caſe, that I muſt ſup,
Nay drink the Dregs of this moſt bitter Cup.
But look, he yonder goes, that now muſt die,
My bleſſed Saviour ſuffers, and not I.
Nay, look again, my Soul, approach more near,
And ſee a Train of Virgins follow there:
Look, there he paſſes by, O bloody Jews!
That durſt the Lord's Anointed thus abuſe!
See how they Laugh and Scoff, and do at length
Force him to bear his Croſs above his Strength;
Preſſing his wearied Limbs, they wag the Head,
Make him their Sport, and thus away he's led.
Methinks my Heart does boil with Rage to ſee
The Folly of theſe Monſters Cruelty.

How could the bleſſed Lord, to ſend, forbear
Legions of Angels for his reſcue here?
Why caus'd he not ſome Fire from Heaven then,
To fall upon theſe curſed wicked Men?
Why did he not deſtroy this wicked Race,
And pity more his Son's diſtreſſed Caſe?
But ſtay, my fooliſh Heart, thou doſt not know,
What Spirit thou art of, it muſt be ſo;
A Debt was due to Heav'n, and muſt be paid,
God calls it in, and Payment muſt be made;
Sinners can ne're be ſafe, nor get to Heaven,
Till Satisfaction be compleatly given:
This Chriſt well knew, yet never grudg'd at th' Coſt,
To purchaſe back what Bankrupt Sinners loſt;
He left his Father's Boſom, thô he knew
The ſad and doleful things that would enſue:
He knew he was to ſuffer, bleed and die,
Or Sinners muſt be loſt eternally;
Yet having undertaken, he'll perform,
For this he hither came, for this end born;
He therefore ſhrinks not, nor does once diſpute,
He dies for th' ſake of Sinners, and is mute.
O ſad Arraignment! when the Judg muſt ſtand
At th' Bar of Priſoners holding up his Hand!
Methinks I ſee, and doleful Sight it is,
Judas *betraying Jeſus with a Kiſs!*
I hear them mock and jear the glorious King;
Inſtead of Scepter, they a Reed him bring;

They ſpit on's Face, and's bleſſed Head adorns,
With nothing but a pricking Crown of Thorns.
The Souldiers wag their Heads, and on him rail'd,
And forc'd him bear the Croſs to which he's nail'd;
They pierc'd his Sides with Spears, and at him wink,
And gave him Vinegar and Gall to drink.
I ſee the Virgins following with their Cries,
With Countenances ſad, and bleared Eyes;
I ſee my Lord look towards them, and ſay,
Weep not for me, but for your ſelves, I pray;
I hear them quickly making this Reply,
How can we chuſe but weep, when thou muſt die?
Our Hearts are full, and muſt have ſome Relief,
They either now muſt burſt or melt with Grief.
O wicked Tyrants, curſed bloody Jews!
Knew you but who it is that you thus uſe,
You would weep too, and could no longer grudg
To ſhed ſome Tears for him who now you judg.

Meditations in Verſe upon *John* 6. 36.

All that the Father giveth me, ſhall come to me; and him that cometh to me, I will in no wiſe caſt out.

GOod News! indeed from Chriſt I hear,
That all the Father has given
Unto my Bleſſed Lord ſhall come,
And never miſs of Heaven. Then

Then come O Soul, and coming, know,
Thou haſt no cauſe to doubt;
For he that cannot lie, hath ſaid
He will not caſt thee out.

Object. 1.

Ah, ſays the Soul, I'm cloy'd with Sin,
Can ſuch an one as I,
Take any ſaving ſtep to Chriſt?
No, ſurely, I muſt die.
By Adam's *Fall I loſt my Strength,*
Ability and Power;
And how can I move after Chriſt,
Who 'm ſinning every Hour?

Anſwer.

Well, yet take Courage, thou mayſt come;
The Maſter calls, Ariſe,
They that but come, he never will
Caſt off in any wiſe.

Object. 2.

Tell me, ſays Soul, but how I may
Know when I come aright?
Reſolve me this, and then (through Grace)
I'le come with all my Might.

Anſwer.

Well, Sinner, ſee thy ſelf then loſt,
And wretchedly undone,
Till Heart and Mind be both inclin'd
To reſt on Chriſt alone.

Does now thy Heart work after Chriſt?
Is Sin thy burthen, Soul?
Then come away, for now thou mayſt
Upon thy Saviour roul.

Object. 3.

Ah, ſays the Sinner, though I find
A willingneſs to come
To Jeſus Chriſt, as being loſt,
Yet all my Work's not done.
My End I fear cannot be good,
Self in this choice I cheriſh,
I take a Chriſt to give me Life,
As knowing elſe I periſh.

Anſwer.

Well, Sinner, yet though this be all
Thy preſent End and Aim,
In taking Chriſt, thou welcome art,
For he has ſaid the ſame.
The Argument that Chriſt does uſe,
Encouragement to give,
To Sinners to come in to him,
Is that they turn and live.
Yea, he upbraids the Jews, though they
Were now with him at Strife;
Ye will not come to me, ſays he,
That I may give you Life.
Come then for Life, though that be all
At preſent in thine Eye;
Thou doſt believe that Chriſt can ſave,
And therefore to him fly.

Object.

Object. 4.

Ah! but I find, ſays one poor Soul,
My Pace to Chriſt ſo ſlow,
That I can hardly ſometimes tell
Whether I come or no.

Anſwer.

Well, we'll admit that this (poor Soul)
Be verily thy Caſe;
Yet canſt thou ſay, Lord draw me on,
And I ſhall mend my Pace?
Thy Frame in Duties thou find'ſt ſad,
Thy Pulſe beats very ſlow;
Yet if but beating after Chriſt,
Take Courage, Soul, and go.
Come on to Chriſt, bewail thy Sloth,
If he but ſee thee weeping
For thoſe faint Steps thou tak'ſt to him,
He'll welcome thee, though creeping.

Object. 5.

Ah! ſays another coming Soul,
Here's this does ſorely cut,
I come ſo late, to Mercy's Gate,
I fear the Door is ſhut.

Anſwer.

Well, coming Sinner, come away,
Though thou but come at laſt,
To Chriſt thou'rt welcome, if thou doſt
Come now more quick and faſt.

He that came in at th' eleventh Hour,
(Though idle all the Day)
Being ſent to work with other Men,
At Night had equal pay. [Mat. 20.]
The Thief that hung upon the Croſs,
Did late for Mercy cry;
Shew Mercy, Lord, to me a Wretch,
And that before I die.
Welcome, ſays Chriſt, I've heard thy Prayer,
And happy thou ſhalt be;
I'm going up to Paradiſe,
And thou ſhalt be with me.
He ſtood it out to th' very laſt,
Yet Mercy did obtain;
O then, delaying Souls, to Chriſt
You cannot come in vain.

Object. 6.

Well, ſays another, I am fall'n,
Since I began to come
To Jeſus Chriſt, and therefore fear
For ſuch there is no room.

Anſwer.

Why truly Falls, poor Soul, are ſad,
They wound the Conſcience ſore,
And cauſe the Enemies of God
Reproachfully to roar.
Yet know, O Soul, thou argueſt wrong
For want of Scripture-Light,
Thus to conclude, becauſe of Falls
Thy coming was not right.

If David *and King* Solomon,
And Peter *that bright Star,*
Had argued thus againſt themſelves,
They'd miſt the Matter far.
Thou'rt coming unto God, *poor Soul,*
And may expect it well,
The Devil will do what he can,
To trip thee down to Hell:
The World, *the Fleſh, the Devil, all*
Will now againſt thee roar;
Then wonder not at ſingle Falls,
But that thou gets no more.
The Child i'th Goſpel you ſhall find
To Chriſt no ſooner coming,
But th' Devil threw him down and tore, [Luke 9.42.
For to prevent his running.
The Lord upholdeth his that fall,
So much he does them prize;
That though by ſinful ſlips they fall,
Through Grace he'll make them riſe.
Well, *falling Sinner, haſte to Chriſt,*
Thou never needs to doubt,
But he that helps thee up when down,
Will never caſt thee out.

Object. 7.

But I *am dead, the Sinner ſays,*
What Comfort can you give?

Anſwer.

The Dead ſhall hear my Voice, ſays God,
And they that hear ſhall live.

Object. 8.

But I'm a Captive bound in Chains,
And fettered by Sin.

Anſwer.

Yet this Word, [Shall come unto Chriſt]
Will quickly fetch thee in.

Object. 9.

I'm blind and cannot ſee my way,
Through th' Darkneſs of my Mind;
And how can ſuch come unto Chriſt?
The way he cannot find.

Anſwer.

Thy Blindneſs, Soul, cannot obſtruct,
If thou thy Blindneſs ſee;
I'le lead, ſays God, in Paths untrod,
To bring ſuch Souls to me.
I will make Darkneſs Light to them,
And crooked Things moſt ſtreight,
And this benighted Souls ſhall find,
If they upon me wait. [Iſa. 42. 1

Object. 10.

Ah, but my Caſe is ſtill far worſe,
I have not ſinn'd alone;
But others by Example I
The way to Sin have ſhown.

They that turn many Souls, I find,
To Righteouſneſs ſhall ſhine
As Stars above for ever more,
But this Caſe is not mine.

Anſwer.

Well, here's yet Comfort, in thoſe Days
Says he that cannot lie,
Iniquity ſhall ſought for be,
But none ſhall it eſpy. [Jer. 32.30.

Object. 11.

Well, but methinks I hear a Soul
Bemoaning thus and cry,
It's Faith I want, and cannot come,
But here muſt ſtay and die.

Anſwer.

I grant, O Soul, 'tis Faith alone,
That great uniting Grace,
By which thou muſt lay hold of Chriſt,
The want of it's thy Caſe.
Well, Faith's the Gift of God thou know'ſt,
Who biddeth thee believe;
And true Repentance he muſt give,
Or thou canſt never live.
Well, coming Sinner, come away,
Be always of this Mind;
Thou muſt both knock, and call, and ſeek,
If Mercy thou wouldſt find.
Lord, Mercy, Lord, O poor Soul cry,
Thy Mercy, Lord, I crave,

Or here I die in Misery,
It's Mercy I must have.
I do believe, help Unbelief,
My hold of Christ I'le keep;
If run I cannot after thee,
Lord after thee I'le creep.
Then Welcome Sinner unto Christ,
Though coming for a Dole;
This Faith, though weak, yet saving is,
Thy Faith hath made thee whole.
Backsliding Sinner, come to Christ,
Do but for this Sin mourn,
And thou'lt be welcome unto him,
Who bids repent and turn.
Relapsing Sinner, come away,
And thou shalt quickly see
Thy frequent Fall's no let at all
To Christ's accepting thee.
Delaying Sinner, haste now
Before the Door be shut;
He that says, Come, will make thee room:
Then, Sinner, arise up.
The hung'ring Soul may come to Christ,
And they that weary be;
The Poor that has no Price to pay,
May have him very free.
Debauched Sinner, hasten in,
Cast off thy Sins, and then
He will be thine, as well as mine,
Who di'd for th' worst of Men.

Drunk-

Drunkards and Swearers, ſtay not out,
If you'l but come in now;
Such have been waſh'd, and cleanſed too,
And coming, ſo mayſt thou.

Soul.

O I am fully now convinc'd,
If happy I would be,
I muſt away to Jeſus Chriſt,
My Loit'ring ruines me.

Object.

But when I come, the Devil calls,
Whither away ſo faſt?
Thou canſt no Entertainment have
With Chriſt, thy Time is paſt.
Thou art not one of thoſe, alas,
For whom he ſhed his Blood;
Nor art thou an elected one,
Stay here, it is as good.

Soul.

Nay, but I'le try and haſten in;
O that I'd gone before!
And if I cannot entrance have,
I'le wait at Heaven's Door.
But yet, methinks thy fierce Aſſaults
Encouragement do give;
If I but go, I'ſt be receiv'd,
And if I turn, I'ſt live.

The dying Soul's laſt Farewel to All.

FArewel the World I once did love;
I now have learn'd to live above:
Farewel my Friends, and welcom Grave,
I better Friends in Heaven have:
Farewel dear Wife, I cannot ſtay,
Chriſt bids me come, I muſt away:
Farewel my Body made of Duſt,
I muſt to him in whom I truſt:
Farewel thoſe Sins I left before,
I'm going where i'll ſin no more:
And farewel Troubles at Deceaſe,
In Heaven will be perfect Peace:
Farewel my earthly Houſe and Lands,
A Houſe i'll have not made with Hands:
Farewel all Sorrows, doleful Cries,
In Heaven are no weeping Eyes.
Nay farewel all my worldly Stuff,
A ſingle Chriſt makes rich enough;
To let all go is ſurely beſt,
To enter on Eternal Reſt:
Yet do not ſay that I am dead,
I'm but undreſt and gone to Bed;
I'm gone you ſee, yet do not cry,
Meet me in Heaven when you die.

The

The Welcom to Heaven.

God.

WElcom my Child to endleſs Bliſs,
Heav'n joys to ſee thee here,
Fear not, this is thy Father's Houſe,
Taſte freely Heaven's Chear.
When thou thy Saviour did'ſt accept,
This Jointure he thee made,
It's Heaven he purchas'd for thee,
Accept, be not afraid.
But why aſham'd? poor Soul come in;
Now thou'rt arriv'd above,
Thy Soul is cleans'd, thy Sins forgot,
Think now of nought but Love.
Spread out the Cloth of richeſt Gold,
His Foot-cloth it ſhall be,
If he be dreſt, then bring him forth,
He'll keep me Company.
Come all that here attend my Throne,
Put on him beſt Attire,
Set on the Crown that will out ſhine
The cleareſt Flames of Fire.
Well, bid him welcom to the Court,
He's one of Royal Birth,
I muſt be-friend him now he's here,
He was my Friend on Earth.

He

He left the World, whilſt in the World,
Did ſhow whilſt he had Breath,
He loved me above the World,
Was faithful unto Death.

Soul.

A Bride, a Child, a Wife, a Friend,
Ragg'd, yet adorn'd ſo ſoon,
My Dunghil's changed for a Throne,
My Midnight's turn'd to Noon.
Upon a Death-bed I did lie,
And there did toſs and turn,
My Friends about me weeping ſtood,
But here ſhall never mourn.

A Hymn on *Iſaiah* 8. 17. *And I will wait upon the Lord, that hideth his Face from the Houſe of* Jacob, *and I will look for him.*

MY God's withdrawn, and hides his Face,
I cannot choose but mourn,
Yet ſtill i'll wait upon the Lord,
And look for his return.

Doctrine in Verſe.

Sometimes the Lord not only hides
His Face from ſingle Saints,
But other whiles on this account
Whole Churches make Complaints.

And

And when it's thus, bewilder'd Souls
Know'ng ſcarce what courſe to take;
But ſtill they'l pray, and cry, and call,
And after God will make.
I'll ſeek the Lord, ſays ſuch a Soul,
And ſtill upon him wait,
Who hides his Face from Jacob's *Houſe,*
He'll come, though's Coming's late.

A Meditation upon *Matth.* 11. 28, 29, 30.

COme Sinner, come! thy Saviour calls,
If penitent thou be,
And truly weary of thy Sins,
Thou 'rt welcom, Soul, to me.
Take up my Yoke, for it is light,
Account it always beſt
To learn of one, in whom alone
Thou canſt have ſolid Reſt.
My Burthen's eaſy you will find,
When you have learn'd of me
To have a meek and lowly Mind,
Try Sinner, taſte and ſee.

A Poetical Remembrance of the Reverend Mr. *John Oaks*, who died ſuddenly, being taken with an Apoplectick Fit in his Pulpit; Lord's Day, *Decemb.* 23, 1688. with ſome Hints of Advice to ſurviving Relations; compoſed and made by a true Lover of him and his, *G. D.*

HEark, heark! what means the mournful Looks and Cries,
The penſive bleeding Hearts and blubber'd Eyes;
The Throbs, the Throws, the Sighs which do appear,
With ſad Complainings almoſt ev'ry where?
Why ſo much Drooping in a Halcion-Day,
When with loud Acclamations we ſhould pay
Rather a Tribute to our Prince and Peers,
Who ſeaſonably have reſcu'd us from Fears?
Why ſo much Sorrow now? If needs muſt be,
Occaſion'd by ſome Depths of Miſery;
I ſigh to tell you, yet am hereto forc'd,
My Heart's ſo full, it muſt have vent or burſt:
Great Oaks *the famous Preacher's lately dead,*
Had hardly time t' undreſs to go to Bed;
And he muſt ſenſleſs be, who now forbears
To ſpeak with Sorrow, or to write in Tears;

The

The Heart's as hard as Flint, that cannot weep
When ſuch a one as Oaks *is fall'n aſleep.*
Sabbaths were here unto him a Delight,
And on that bleſſed Day he took his Flight
From Earth to Heaven, where he ever ſings
High Hallelujahs to the King of Kings.
Thô call'd from Sabbaths here, he'l not debate,
That one Eternal he may celebrate;
Thô Warning's ſhort, to go he'll not diſpute,
A Summons from a Father makes him mute.
The Stroke's ſurprizing, yet to ſuch as he,
So well prepar'd, it could not ſudden be.
O dreadful Stroke! who can compute the Loſs,
That does not firſt conſider what he was?
One of a thouſand, Work-man truly great,
Chriſtian and Paſtor ev'ry way compleat:
A friendly Friend to all, but yet moſt kind
To pious Souls, yea thoſe of diff'rent Mind
To him in leſſer things, he could it bear,
When good i' th' main, and honeſtly ſincere;
This gracious Temper in him God had wrought,
To love his Image where-ſo-e're he ſaw't:
His Stile thô plain, yet lofty Matter, ſuch
That none that heard him thought they heard too much:
Startling he was to Sinners, but to Saints
A Helper always under ſad Complaints.
For Temper gen'rous, of a gallant Mind,
Affable, courteous, conſtant, truly kind;

Here's

Here's Loſs on all hands, with a dreadful But,
There's few are left behind can make it up.
His People's Paſtorleſs, and Children they
Are mourning for a Father ta'ne away;
And for the now ſad Widow, ſhe alone
Can fully paint to th' Life, her Sorrow's known:
If Pray'rs and Tears could have prevail'd, I know
He had not mounted up, but ſtaid below;
If Means and Med'cines that were on him try'd
Would have preſerv'd his Life, he had not dy'd;
Phyſicians were not wanting, yet he's gone
At th' Pleaſure of the great Phyſician.
When God ſays nay, Phyſick ſhall give no aid,
As Saints have done their Work, they muſt be paid.
Well, happy Soul, thou now the Gulf haſt ſhot,
And art where we would fain be, but are not;
Thou 'rt got to Heaven, and art now above
The reach of any Mortal's tendreſt Love;
Above the Malice and the Rage of thoſe,
Who for thy Goodneſs-ſake were here thy Foes;
Out of the reach of Tears, and Pray'rs, and Cry,
In better Place, with better Company:
Yet for the ſake of thoſe who do ſurvive,
Take following Counſels from his Friend alive.

Counſ. 1.

Remember who has ſnatch'd your Earthly Treaſure,
'Tis God who may do this, and more at's pleaſure;
'Tis He who has undoubted right to ſeize
And take your Comforts, when, and how he pleaſe:

He

He who firſt lent, does now but take the ſame;
Learn you to bleſs and praiſe his Holy Name.
God now has done his Will, has for him ſent,
Do you your Duty, learn to be content.
This ſilenc'd Aaron *that he nothing ſpoke,*
Though two of's Sons were taken at a ſtroke.
'Twas this made Eli *chearfully ſubmit*
To that Affliction which the Lord thought fit
To bring on's Houſe; to ſay without repine,
Let th' Lord do what he pleaſe with me, and mine.

Counſ. 2.

Nay further, think your Sorrow to reſtrain,
Your preſent Loſs turns to his laſting Gain:
It's time to go when God the Summons ſends,
To call from Friends below to better Friends.
His Company to us was pleaſant here,
But he is now with thoſe to him more dear.
Solacing in the midſt of Joy and Pleaſure,
Poſſeſſing, ſatisfying, laſting Treaſure.
The Glory's now enjoy'd by that Dear Saint,
Which we poor Hearts but long for, breath and pant;
And know we'ſt never truly happy be,
Till from the Clogs of Sin we are ſet free,
And happy made in that Eternity.

Counſ. 3.

Well, then prepare you for to follow thoſe,
Who whilſt on Earth the way to Heaven choſe;
Live we their Lives, and then both you and I
Shall die their Deaths whenever call'd to die:

Our Friends with Chriſt would not return again;
May we and ours thus in Heaven reign.

Counſ. 4.

Sit looſe to th'World, and all things you have got,
Uſe them whilſt here as if you us'd them not.
For if we Creature-Comforts love too much,
We'ſt over-ſorrow when we part with ſuch:
And ſuch we muſt part with, or they with us,
Our late and ſad Experience teaches thus.
Our Friend is gone, judge well of what God's done,
And in your Heav'nly Race more ſwiftly run.
When Stately OAKES *thus fall, ſuch Shrubs as I*
Had need begin to live, and learn to die:
When ſuch Fruit-bearing Plants are ta'ne away,
Shall I a Cumber-ground expect to ſtay?
But ſtay, I run too faſt, let all Men know
He joys Above, while we lament Below.
Farewel, Dear Saint, Farewel, I'le after haſte,
That Heaven's Dainties with thee I may taſte.

An Hymn upon Mr. *Slater*'s Subject, from theſe Words, *Eph.* 2. 5. *By Grace ye are ſaved*, &c.

IT's Grace that ſaves, and Grace alone,
The Soul that comes to ſee
Himſelf as loſt, and ruin'd quite,
And ripe for Miſery. *From*

From firſt to laſt the Sinner muſt
Acknowledg every Pace
And Step he takes in Heaven's ways,
To be an Act of Grace.
Grace does begin and carry on
This Glorious Work alone;
Lays the Foundation, builds thereon,
And adds the Corner-Stone.
The Means of Grace, are all of Grace,
The Word that's preach'd and read,
The Prayers put up, and Sacraments,
And other Childrens Bread.
Do we repent, and then relent
The Evils we have done,
And fall to pray, from Day to Day,
That Mercy may be ſhown.
Renounce all this we muſt, as Rags,
A Saviour to embrace;
For 'tis not Man that wills or runs,
But God that ſheweth Grace.
Election that's of ſpecial Grace,
Hereby God ſeparates;
And whom he early did fore-know,
Thoſe he predeſtinates.
Choſen they were in Chriſt, before
Foundations we could ſee,
According to God's Pleaſure juſt,
That Holy they might be.

'Twas not for any Worth in Man,
Nor Faith fore-seen i'th Case;
Not for good Works that should be done;
What can it be but Grace?
And those God chose, he also calls
Both by his Word and Spirit;
That they to Glory may be brought,
And that through Grace, not Merit.
By Deeds o'th Law, there's no Flesh can
Be justify'd at last,
For Persons that are try'd thereby,
Are surely to be cast.
That shews indeed the Spots and Stains
Upon the Sinner's Face,
Who never can be justify'd
But by an Act of Grace.
Another saving Step the Soul
Obliged is to take,
If ever he would happily
Of Heaven's Joys partake.
Is Holiness in Heart and Life,
A Sanctify'd Estate;
And this my Soul's the Gift of God,
Who long does woe and wait.
Mourn now, my Soul, break off from Sin,
No longer do it cherish;
For they that will not here repent,
They must hereafter perish.

Pray

Pray hard to God for ſaving Faith,
By Nature thou haſt none;
Renounce whatever thou haſt done,
Rely on Chriſt alone.
Knowledg it is another Grace,
The Sinner that would live
Muſt lein pain, till he obtain
From him can only give.
For lack of it how many die,
And headlong poſt to Hell;
Study the Scriptures then betimes,
And ſo thou may'ſt do well.
Lord, ſanctify my ſinful Soul,
That Holy I may be;
Without it here in Heart and Life,
Thy Face I ſhall not ſee.
And teach me then with ſingle Heart,
Thy Precepts to obey;
Suffer not thoſe inticing me,
To lead my Soul aſtray.
And now the higheſt Round of all
This Jacob's Ladder *brings,*
Is Glorification, and aduance
To God the King of Kings.
Chriſt's laying down his Life for Man,
And God's accepting it;
His ſaving any doom'd to die,
Who now in Heaven ſit.

What can this be but ſpecial Grace?
Renounce we then all Merit;
And give we Praiſe to God always,
To Father, Son, and Spirit.

The Alphabet in Verſe, by G. D. for Copies. *Auguſt* 29, 1687.

A. *AFflictive Croſſes may be well endur'd*
By pious Souls who have a Chriſt ſecur'd.
B. *Boaſt not of time hereafter, don't delay*
To get prepared for a dying Day.
C. *Content's the Sweet of all, where's greateſt Store,*
If that be had with little, what needs more?
D. *Delight in good, ſhun Vice, redeem your time,*
Serve God whilſt you are young and in your prime.
E. *Eſpouſe the Cauſe of Chriſt, and ſtand your ground,*
Beware you be not an Apoſtate found.
F. *Faint Wiſhes Heavenward, can never ſhew*
A Love to Chriſt, O Soul, that's fixt and true.
G. *Give all that ask you ſomething if you can,*
But double Kindneſs to a poor good Man.
H. *High Breeding, ſweet Deportment, lovely Face*
Will ne're avail that Soul that's void of Grace.
I. *Intemperance in what we drink or eat,*
Will prove the ſowreſt Sauce to ſweeteſt Meat.
K. *Kind Carriage wins on all, hereby you may*
Reclaim a wandring Sinner gone aſtray.

Le

L. *Let Worldlings take the World, do you with* Paul,
Account a Single Chriſt as more than all.
M. *Modeſt Behaviour with a Temper kind,*
Does really expreſs a gallant Mind.
N. *Nothing we here poſſeſs will laſting prove,*
The only ſolid Joys are thoſe above.
O. *Obſerve and learn what's good in all you ſee,*
But let the real Saint your Pattern be.
P. *Pleaſures that ſinful are, not long do laſt;*
The Sting remains when all the Pleaſure's paſt.
Q. *Quit now your ſelves, like Chriſtians ſtand your ground,*
The Faithful unto Death are only crown'd.
R. *Repining under Croſſes we endure,*
Will never lighten thoſe, but more procure.
S. *Such who with* Eſau *do their Birth-rights ſell,*
Will too late ſee the Folly on't in Hell.
T. *Time ſwiftly ſteals away, and being gone,*
Can never be recall'd by any one.
U. *Unruly Paſſions when they have their ſwing,*
Inſtead of giving Eaſe, more Sorrow bring.
W. *Whatever haps, be Patient, and you'l ſee*
It is (thô bad in't ſelf) yet good for thee.
X. Xerxes, *with Sorrow, views his mighty Hoſt,*
As knowing they would ſoon be dead and loſt.
Y. *Young ones ſerve God whilſt young; you'l make*
Your Death-Bed very eaſy when you die. (thereby
Z. *Zeal in a good Cauſe this muſt needs befriend,*
But luke-warm Tempers have a doleful end.

A Hymn by *G. D.* on *John* 14. 27. the Text Mr. *Perriot* preach'd on, *Auguſt* 87. *Peace I leave with you, my Peace I give unto you; not as the World giveth, give I unto you: Let not your Heart be troubled, neither let it be afraid.*

IN love to you, Diſciples dear,
Whom I'm about to leave,
A Legacy of Peace I give,
My Peace I you bequeath.
Not as the World gives, give I you,
It's inward Peace, I ſay,
The which the World can neither give,
Nor ever take away.
Let not your Heart be troubled then,
My Peace ſhall be your aid,
Set this againſt your Troubles here,
You need not be afraid.

An Hymn upon Mr. S's Text, Doctrine and Reaſons, Coloſſ. 3. 1. *If ye be riſen with Chriſt*, &c. Octob. 19, 1689.

LET Earthly Men ſeek Earthly things,
And glut themſelves like Swine
Upon the empty Husks below
Of Riches, Corn and Wine.
But Lord for me, being taught of thee,
It's better; I muſt have
The Things Above, I chiefly love,
And thoſe, O Lord, I crave.
Such Treaſures they will laſting prove,
Can only ſatisfy;
When Earthly Things ſoon take their Wings,
Will wither, fade and die.
Theſe may be had, and kept when got,
Which Worldlings cannot ſay;
For what they heap together here,
May ſoon be ſnatch'd away.
We have thy leave, nay thy Command,
To fix our Heart and Love,
Not upon Trifles here Below,
But upon Things Above.
Thoſe are the beſt, worth ſeeking for,
Deſerve our greateſt pains,
Will here procure the ſweeteſt Peace,
Hereafter laſting Gains.

Seeking aright, we ſhall not miſs
Of finding, but obtain;
And having found, we need not fear
Our loſing them again.
Lord (being riſen then with Chriſt)
Help us to ſeek and love,
With all our Hearts, our Soul, and Strength,
The Things which are Above.

Another upon the ſame Text, and two more Verſes adjoining: And 1 *Cor.* 15. 20, 21, 22.

CHRIST now is riſen from the Dead,
His Bands could him not keep,
And is to be acknowledged
Firſt-Fruits of them that ſleep.
For as by one Man, Death did reign,
In Adam *all did die;*
By Chriſt the Reſurrection came,
And Immortality.
If riſen then with Chriſt you be,
Seek ye the Things Above;
And do not (though entic'd thereto)
The Worldlings Portion love.
For ye are dead to Worldlineſs,
With Chriſt your Saviour dear
Your Life is hid, and you ſhall ſhine,
When once he doth appear.

An

An Hymn upon Mr. S's Text, Iſa. 55. 7. *Let the Wicked forſake his way,* &c.

O *Let the Wicked leave his Luſts,*
The way that Sinners take;
And let the Man unrighteous,
Unrighteous Thoughts forſake.
Let him return unto the Lord,
And he will Mercy ſhew,
To God who will abundantly
His pard'ning Grace renew.

Meditations upon Mr. S's Text, *Joh.* 2. 6. *He that ſaith he abideth in him,* &c.

HE *that on Scripture-grounds can ſay*
In Chriſt he doth abide.
He alſo ought himſelf to walk,
As did this Bleſſed Guide.
For Scriptures they were given forth,
That to us they might be,
A Rule whereby, our State to try,
And our Condition ſee.
Then true Religion in its Power,
That Man has ſurely miſt,
Who thinks in bare Profeſſion
It only does conſiſt.

That

That crying out, Lord, Lord, at last,
Will save his Soul from Hell;
Without the doing of God's Will,
And labouring to do well.
Then 'tis not painted Guile will do,
Nor Shows that do appear;
But Truth in Heart, and inward part,
Will render one sincere.
The true Believer then is safe,
And may on Scripture-ground,
Most certainly on Christ rely,
In Christ he being found.
Behold the Man in Christ therefore,
New Creature he is made;
All Things in such an one is new,
And old Things are decay'd.
Let Times be ne're so black and dark,
Let Things go as they will;
The Man in Christ is truly safe,
And may take Comfort still.

Meditations on the 6th Doctrine, about Justification.

'TIS Faith in Christ that justifies
The Sinner in God's sight;
Labour to shew, and let Men know,
By Works our Faith is right.

Lord

Lord grant we may, who ſpeak and ſay
We know the Lord moſt High;
Endeavour by Religious Lives,
Our Words to juſtify.

Doct. 7. Of Conformity to the Example of Chriſt.

ALL thoſe who this Profeſſion make,
Obliged are hereby,
To walk as Chriſt did whilſt on Earth,
In all Sobriety.
To follow his Example juſt,
And to his Life conform,
Since we Profeſſion make, we muſt
The Goſpel thus adorn.
He is our Lord, Redeemer; and
We do profeſs that we,
By what he's done, are now redeem'd
From all Iniquity.
His Name we own to call upon,
Are therefore ſtrictly bound,
To honour, not reproach the ſame,
His Glory forth to ſound.
Do we of Nature moſt divine,
Pretend for to partake,
Let us in all our Actions ſhine,
And him our Pattern make.

Do we to's Doctrine credit give,
Labour we to adorn
The Goſpel then in every thing
By ſutable return?
Have we his Spirit? then we're led
With glorious Succeſs,
To live, and act, and walk i'th ways
Of Truth and Holineſs.
True Faith in Chriſt, where'ere it's found,
will purge and purify;
It mends the Heart, and every part,
The Life's reform'd hereby.
A Love to Chriſt we all profeſs,
O let this Love conſtrain
Us for to live to him that dy'd,
And now is roſe again.
Chriſt while on Earth was undefil'd,
Moſt Sinleſs was his State,
No ſtain or ſpot did ever ſoil
This Lamb Immaculate.
He by his Bleſſed Life (while here)
Did an Example give,
How we ſhould carry, walk, and ſpeak,
And Holy Lives ſhould live.
In all his ways he was ſincere,
Nothing could ever ſoil
That perfect Innocence of his,
So free from Craft and Guile.

Medi-

Meditations upon Mr. G's Text, 1 Joh. 4. 7. *And every one that loveth is born of God*, &c.

THe gracious Soul that's born of God,
And has a ſaving ſight
Of what is Evil, and what's Good,
And knoweth God aright;
He loveth God and Godlineſs,
And every Saint, that he
Believes God's Image ſtampt upon
In Truth and Verity.
Lord grant me Teaching from Above,
Illuminate me ſo,
That thou a God in Covenant
I ſavingly may know:
That Light of Nature all Men have,
It never can afford
The full Idea of that God,
Who is the Living Lord.
Nor can the beſt of Creatures ſhow
(Though wonderfully wrought)
The Splendour of the God Above,
Too vainly this way ſought.
No, 'tis the Soul that's born again,
And's by the Spirit taught,
Can only fear and ſerve the Lord,
And know him as he ought.

Such

Such they'l ſincerely ſeek to God,
They call, and knock, and cry;
Will learn to pray, from Day to Day,
With Importunity.
Be thou the Portion of my Soul,
I then can be content
With ſmalleſt ſhare of Worldly Fare,
And meaneſt Settlement.
Give me a Chriſt, or I'm undone,
Hear Lord my Suit and Cry;
Let me be thine, and Chriſt be mine,
Without him I muſt die.
Bleſs to my Soul the means of Grace,
Thy Inſtitutions all;
Incline mine Ear, O Lord to hear,
And to obey thy Call.

Meditations upon *Iſa.* 50.10. *Who is there among you that feareth the Lord?* &c.

HE that does truly fear the Lord,
And's Servant doth obey,
Who walk's i'th dark, and ſees no Light,
May yet upon him ſtay.
He may with greateſt Confidence,
A Succour from him claim,
Who is the Lord Jehovah *Great,*
By truſting in his Name.

Medi-

Meditations upon *Luk.* 10. 31. *By chance there came down a certain Prieſt that way*, &c.

ALL *Mankind ſince the Fall are bent*
To travel out o'th way
That leads to Bliſs, and Happineſs,
And ſinfully to ſtray.
Both Prieſt and Levite *here agree,*
When as a wounded Man
They did eſpy, to paſs him by
Without Compaſſion.
Legal and Moral Righteouſneſs
Can never give Relief,
But dreadful Comforters do prove
To Souls oppreſt with Grief:
And as for formal Holineſs,
Or bare Profeſſion made,
It never can relieve a Man
With Comfort, when diſmay'd.
'Tis none of theſe that can appeaſe
The burthen'd Sinner fainting;
It's Chriſt alone, that ſuch an one
Is longing for and panting.
Turn then aſide, my Bleſſed Lord,
A wounded Sinner ſee;
For I am ſure, I need a Cure,
Have Mercy Lord on me.

Other

Other Phyſicians all, I find,
But vain as to my Caſe,
I muſt depend unto the end,
O Lord, upon thy Grace:
O thou the good Samaritan,
Compaſſionate and kind,
Pour in thine Oil upon my Soul,
Then healing I ſhall find.

Meditations on 1 Joh. 2. 29. *If ye know that he is righteous,* &c.

KNowing that Chriſt is righteous,
Muſt neceſſar'ly ſhow,
That he muſt needs be born of God,
That Righteouſneſs doth do.
A Legal Righteouſneſs none can
Diſcharge ſince Adam's *Fall;*
But here's our Comfort, God accepts
What's Evangelical.

Meditations upon Mr. F's Text, *Phil.* 1. 27. *Only let your Converſation be as becometh the Goſpel of Chriſt.*

GOD grant our Converſations here
May ever more be ſuch,
As may the Goſpel of our Lord
Adorn and Credit much.

It

It preſſes Holineſs in Life,
And teaches to deny
Ungodlineſs and Worldly Luſts,
And living ſoberly.
The Goſpel pure, and its Rules,
Do reach the inward part,
And notice take of all Miſtakes
Both in the Life and Heart:
'Tis Holy, Righteous, Juſt and Good,
Directs us to abſtain
From all appearances of Ill,
From Carriage light and vain:
To cleanſe our ſelves from Filthineſs,
Both of the Fleſh and Spirit,
T'avoid indecent Wantonneſs,
And Goſpel-Rules to credit.
All ſinful Geſtures it forbids,
And Carriage vain and light,
The Glances of a Luſtful Eye,
And Works that ſhun the Light.
Thy Word, O Lord's a Word of Truth,
Forbids Deceit and Guile;
Teaches to fly Hypocriſy,
And ev'ry Motion vile.

An Hymn upon Mr. C's Text, *Eccleſ.* 12. 1. *Remember now thy Creator*, &c.

REmember thy Creator now,
Whilſt youthful Days do laſt,
Now know, love, fear, and ſerve thy God,
For Age is haſtning faſt.
The Evil Days are drawing on,
Then now lay up thy Treaſure,
For being come, thou'lt find and ſay,
In theſe I have no Pleaſure.

An Hymn upon *Rev.* 2. 10. *Fear none of thoſe things*, &c.

FFear not the Troubles (Jeſus ſaith
Unto his Church below)
That thou may'ſt here be call'd to bear,
And forc'd to undergo.
The Devil by his Inſtruments,
To Priſon ſome ſhall hale;
Yet 'tis but ſome, it is not all,
The Promiſe cannot fail.
A ten Days Trial ſuch may have,
And Tribulation bear,
But (being faithful unto Death)
A Crown of Life ſhall wear.

An

An Hymn on 1 *Tim.* 2. 5.

ONE God there is, and only One,
One Mediator High,
The Man Chriſt Jeſus, who for all
Did pay full Price, and die.

On 1 *Joh.* 2. 1, --3.

IF any ſin, we have on High
An Advocate, who ſpilt
His precious Blood, that he thereby
Might expiate our Guilt.

On *Rev.* 5. 13.

BLeſſing, and Glory, and Renown,
To him we give therefore,
That ſits o'th Throne, and to the Lamb
Of God for evermore.

Pſal. 113. turned into other Verſe, and a more common Tune. *April* 1686.

OYe the Servants of the Lord,
His Holy Name adore,
Sing forth his Praiſe with one accord,
And bleſs him evermore:

Ev'n from the riſing of the Sun,
Unto its going down,
Ceaſe not this praiſing Work begun,
Give Glory and Renown.
Above all Nations God is High,
His glittering Glory count,
Does very much for Majeſty
The Heavens High ſurmount.
Who then is like the Lord our God,
Who (though of higheſt worth)
Humbles himſelf for to behold,
Both Things in Heav'n and Earth?
The Poor from Duſt he raiſes High,
And from the Dunghil brings
The Needy, preſt with Miſery,
To ſit enthron'd with Kings.
The Barren he does cauſe to bear;
Such Joyful Mothers ſhall
In their own Houſes Children rear:
Praiſe ye the Lord for all.

An Hymn upon *Prov.* 28. 13. *He that covereth his Sins, ſhall not proſper*, &c. And upon the Doctrine raiſed by Mr. *C. March* 27, 86.

THE Sinner thinks by hiding Sin,
It ſhall not come to Light,
Becauſe Man ſees not, he concludes
It is not in God's ſight:

But

But Folly great will ſoon appear
In Sinners thus miſled,
For he by cov'ring Sin, pulls down
Heaven's Wrath upon his Head.
Though he that hides Sin, never ſhall
Have quiet in his Mind;
He that confeſſeth, and forſakes
The ſame, ſhall Mercy find.

An Hymn upon *Matth.* 16. 26. *For what is a Man profited,* &c.

WHAT! Can it profit any Man
Though all the World he gain,
And by his ſinful carking Cares,
What Heart can wiſh, obtain?
If after all his Soul be loſt,
What is't he would not give
To ranſom his miſcarry'ng Soul,
That it might ever live.

An Hymn upon Mr. *N*'s Text, (*Octob.* 89,) *Prov.* 30. 7, 8, 9. *Two things have I required of thee,* &c.

TWO Things, O Lord, eſpecially,
I beg thou'lt pleaſe to give,
Deny me not before I die,
But grant 'em whilſt I live.

Remove far from me Vanities,
Make Heart and Life both ſound,
Let not deceitful Shifts and Lies
Be with thy Servant found.
Lord, give me neither Poverty,
Nor Wealth in too great ſtore;
I beg what may convenient be,
And do deſire no more:
Not Riches, Lord, leſt too great ſhare
Make Pride become my Bane;
Nor Poverty, leſt I ſhould ſteal,
And take thy Name in vain.

An Hymn upon Mr. *M*'s Text, (*May* 29, 1690.) and Doctrine, 1 *Joh.*3.9. *Whoſoever is born of* God, &c.

HE doth not ſin that's born of God,
His Seed in him remains;
He cannot ſin as others do,
The Grace of God reſtrains.
He does not ſin inſenſibly
As carnal Men are prone,
But quickly feels its ſmart and pain,
And under it does groan.
Thorow Corruption which remains,
And beſt of Saints have got,
They are in Sin too apt to ſlip,
But conſtantly ſin not.

He

He does not ſin preſumptuouſly,
Nor wilfully ſubmit,
He does not overtake the Sin,
But is o're'tane by it.
And when through Frailty he does fall,
He quickly does ariſe;
He dare not reſt, and wallow in
His Sin in any wiſe.
Lord give me Grace for to avoid
The Pit the Sinner's in,
Keep back thy Servant from known Guile,
And from preſumptuous Sin.

An Hymn upon Mr. *D*'s Text, *Luk.* 13. 24, 25, 26. *Strive to enter in at the ſtrait Gate*, &c.

STRIVE now to hit the narrow way,
And enter the ſtrait Gate;
For not a few ſhall ſadly rue
Their ſtriving when too late.
When once the Lord has ſhut the Door,
And thoſe without begin
To knock and cry, in Miſery,
Lord, open, let us in:
The Lord ſhall anſwer them, and ſay,
Thus trembling at his Bar;
I never knew any of you,
I know not whence you are.

Then ſhall poor wretched Sinners urge,
And many of 'em ſay,
Lord, have we not done this and that
For thee in our Day?
'Twas in thy Preſence, we, poor we,
Have ate, and drank, and ſought;
We had thy Word, O Bleſſed Lord,
And in our Streets thou'ſt taught.
We've propheſied in thy Name,
And mighty Works have done;
The Devils they did us obey,
We caſt 'em out, they run.
When as the Lord ſhall thus reply,
Go Sinners, take your Lot;
In you I ſee Iniquity,
Depart, I know you not.

VERSES upon the King of *France*'s Perſecution (the *Faithful Account* being publiſhed in Proſe); turned into Verſe, by *G. D. Decemb.* 86.

INhumane Monſter! what will nothing do?
But ſeize Eſtates and ruine Churches too:
Will nothing ſerve the turn, but tear and rend,
And break in pieces Hearts that dare not bend?

Ex-

Excuſe me then, if now I can't forbear
To tell the World the Stories that I hear:
That ſome who ſtand amazed, may perchance
Humble this proud and bloody King of France.
Dragoons are called in to ſeize the Treaſure,
And quarter upon Proteſtants at pleaſure.
Guards they are plac'd at Gates, with naked Swords,
With frightful Aſpects, domineering Words.
Watchmen ſtand lurking for to make a Prey
Of all that would eſcape and get away.
This was the conſtant cry of Troopers, Kill,
Deſtroy thoſe damned Hereticks at will.
Be Catholicks, ye Sots, and now return
Unto our Faith, or you'ſt do worſe than burn.
How many weeping Eyes, and Hearts do bleed,
To ſee their Friends (as dying) yet not dead.
Die they deſire; but thoſe Rogues in grain
Tell them they ſhall not die, but live in Pain.
Eſtates they ſeized, rifled Houſes then;
Invented Torments new for thoſe good Men.
Babes from the Mothers Breaſts theſe Tyrants tore;
Such Cruelties they acted o're and o're.
They enter Neighbours Houſes at their Pleaſure,
Take thence their Jewels, Plate, and other Treaſure.
They left the owners nothing they thought worth
The taking from them, and their carrying forth.
Proviſion that they found, they ſeiz'd with Joy,
And what they could not eat, they did deſtroy:

They being fill'd, the reſt muſt go to'th Swine,
They ſwore the Owners ſhould be forc'd to Dine
On harder Fare: Nay to compleat their Grief,
They made it Penal for to give Relief
To any one of thoſe. ——————
The hungry Bellies, and the naked Backs,
From Doors of richer Men were forc'd to pack;
No Wickedneſs was ſcrupled, that might tend
The Projects of theſe Monſters to befriend:
Good Men were ſighing forth their doſ'rous Cries,
Whilſt others Mouths were fill'd with Blaſphemies.
Inhumanly they Proteſtants did vex,
Without regarding either Age or Sex.
Who would not yield that Popiſh Jugling Fools
Should have the conduct of their precious Souls,
Who would not give up Reaſon, and from thence,
Submit to Men that had not common Senſe;
They ſoon did mark them out, for to preſage
They were to be the Objects of their Rage:
They hung up Men or Women that they took,
Upon a Gally-bauk or Chimney-hook;
Some by the Hair o'th Head, ſome by their Feet:
And thus they ſerved all they did think meet;
Smoak'd them with Wiſps of Straw (whilſt hanging
Till they that Torment could no longer bear. (there)
They took them down, and if they would not then
Quickly recant, they'd hang them up again.
Through Fiery Streams they cauſed them to wade,
In which conſuming Torments many ſtaid

Till

Till almoſt roaſted; this was their Intent,
New Torments for thoſe Creatures to invent.
Many they hal'd with Ropes, and let them down
Into the deepeſt Pits in all the Town;
From whence they might not come, till they could ſee
By Hand and Seal, they Catholicks would be.
Bound them as Criminals are ty'd, alas!
And thus with pinion'd Fetters they muſt paſs.
And farther ſtill to make them change their Notes,
With Funnels forced ſtrong Drink down their Throats;
Wine in ſuch meaſure, that (for ſuch a Seaſon
The Fumes thereof bereaving them of Reaſon)
They knew not what they did, and then did cry,
They'd Roman Catholicks both live and die.
They ſtripp'd them naked, and they did expoſe
Their tendreſt Bodies to the ſharpeſt Blows,
And added hundreds of Indignities
For to compleat their doleful Miſeries;
But boaſted, all they felt was nothing to
The future Hardſhips they ſhould undergo.
They cut their Fleſh with Pen-knives they had there,
And Skin with heated Pinchers off did tear;
Beat them with Staves, and dragged them into
(The Places where they uſed moſt to go)
The Popiſh Churches, where their forc'd Duration,
Was falſly ſtil'd by ſome an Abjuration.
Many who in their Priſons they did keep,
They ſuffer'd neither Night nor Day to ſleep;

And

And thus for many Days they did lie Quaking,
By Watchmen thither ſent to keep them Waking.
I can't expreſs the ſad and doleful Cries
Were heard from hungry Bellies, waking Eyes;
Buckets of Water down their Face muſt ſlide,
With other new ways to torment beſide;
Upon their Heads they Kettles downward laid,
And then upon them doleful Noiſes made,
Till thoſe poor Creatures having no Defence,
Had well nigh loſt their Reaſon and their Senſe.
Some who are Crazy, others ſick in Bed,
Muſt have the Drummers ratling at their Head;
And thus for many Weeks (as thoſe relate
Who were themſelves in this forlorn Eſtate)
Fathers and Husbands, to Bed-poſts they tie,
While Maids and Wives are forced before their Eye
To that Uncleanneſs, that more chaſter Ears,
Can never hear of without Flouds of Tears.
Rapes now were common grown, they did permit
The moſt unchaſte to act what they thought fit,
Againſt poor Innocent and Harmleſs ones,
Who ſtand to hear their louder Cries and Groans;
They pluck'd off Nails from Hands and Toes amain,
(A new Invention to heighten Pain)
They blew into their Bodies (where they durſt)
With Bellows till they made them fit to burſt;
And after all, whoever yet refus'd
For to comply with them, were worſer us'd;

Many

Many in Dungeons did impriſon'd lie,
Others in noiſom Holes you might eſpy;
Theſe they inhumanly did exerciſe
With ſharpeſt and ſevereſt Cruelties.
Houſes they ruin'd and demoliſh'd quite,
And took the Lands to which they had no right;
Cut down their Woods, their Wives and Children ſeize,
Impris'ning of them in their Monaſtries.
Many of thoſe, to keep their Conſcience right
Gladly betook themſelves to private flight,
Who when purſu'd and overta'ne i'th Field,
Some being ſhot to Death, the reſt did yield:
Theſe were brought back to th' Places whence they went,
And thence to worſer Places ſoon were ſent.
Which monſtrous Hardſhips did not only fall
Upon the common People, but withal
Nobles and Gentry too we alſo ſaw
Inſlav'd, and haraſs'd contrary to Law:
(Perſons of Quality, and Ladies great
Now ſeeking out for Places to retreat);
Some went to Paris, *and the greater ſort*
They took them Lodgings that were near the Court,
Concluding Officers durſt never bring
Dragoons to ſearch the Houſes near the King:
But theſe Hopes vaniſhing, perplex'd their Caſe,
They could no longer here find hiding-place;
Their Hopes and Wiſhes did abortive prove,
When they from hence were forced to remove;

Decrees

Decrees were ſigned, and in fifteen Days
They muſt leave Paris, *and without Delays*
Return unto their Dwellings, for it were
Made highly penal for to lodge 'em there;
Petitions ſent to th' King full of Complaint
Of what they ſuffered, and to acquaint
Him with their doleful Caſe and Miſery,
Imploring Succour from his Majeſty:
But all was nothing, for that Tyrant King
In perſecuting Work would take his Swing,
Which gives occaſion farther to remark
The Paſſages that were not done i'th Dark;
At th' head of thoſe infernal Legions were
(Beſides Commanders who in chief appear,
And military Forces) not a few,
Some being clad in Scarlet, others Blew,
There were Intendants; alſo Biſhops, Prieſts,
Marching on this Deſign, through all the Streets;
Whole Troops of Miſſionaries, Monks and Friars,
(Not many Noble-Men, but few Eſquires)
Biſhops and others, ready in their Station,
For to receive a forced Abjuration;
They always taking care what happen'd then
Might ſute the Humour of the Clergy-Men
When any therefore turn, and did recant
His ever being a true Proteſtant,
It would not do, unleſs where thoſe Men came,
All in the Family would do the ſame.

Dra-

Dragoons were conſtant Lodgers upon thoſe
Who could not with the Popiſh Foppries cloſe,
But (when they did) theſe Monſters fac'd about,
And went to haraſs thoſe who could hold out.
Thus did the great Apoſtacy of ſome
Serve to add Weight to thoſe who would not come,
And turn Apoſtates alſo; whence you ſee
The diſmal Miſchief of Apoſtacy:
Yea, that they might the better carry on
The bloody Work of Perſecution,
They privately prevailed with a few,
To liſt themſelves among the ign'rant Crew;
To change their Faith themſelves, thereby to gain
Over what Proſelytes they could obtain.
They thus are Proteſtants, but in diſguiſe,
That others may be made their Sacrifice.
Dragooners having acted o're their part,
Theſe ——— with their Sophiſtry and Art,
Muſt do the reſt, and thus did every-where
Wolves in their ſheepiſh Clothing then appear;
Exhorting thoſe who now had nothing left,
But were of all their Subſtance quite bereft,
For to be wiſe in time, and ſave their Lives,
Their own, their deareſt Children, and their Wives;
Obey your King, turn Catholicks, and then
You'l taſte the Sweet of being Loyal Men;
We once were juſt like you, reſolved to cheriſh
Our inward Peace, thô th' outward Man ſhould periſh;

To keep our hold of Christ, thô all should go,
But now are wiser grown than to do so:
Go then, and do likewise, that you may find
The Pleasure of a calm and quiet Mind.
(And here see farther still their Eagerness
For to arrive at th' height of Wickedness,)
When th' Master of a House for to get rid
Of Soldiers that were quarter'd on him, did
Do all that was required, and obey
In every thing; the Soldiers still must stay
Till Wives and Children, and the meanest Boar
Had done the same that he had done before.
Many such fled away, thinking perhaps
Hereby to scape those after Thunder-Claps;
They tender'd inward Peace, fear'd Conscience gripes,
Thô (being caught) alas! they'd double Stripes;
Nay farther yet, those who did think it best
To yield to many things impos'd, (for Rest)
Equivocating Abjurations had,
Only at first (by Tyrants) offered:
Which (being swallow'd down) they by Degrees
Did win them to compleat Conformities;
And when those Hell-hounds had with Joy espy'd
That those poor Protestants had thus comply'd
With what they'd offer'd, yet they told them plain,
All they had done would prove but all in vain,
If this at last they did refuse to do,
To say they were not forced hereunto;

That

That all was voluntary, and that they
In perfect Duty own'd the Popiſh Way.
A Paper to this purpoſe they muſt ſeal,
To which the Prieſts and Jeſuits might appeal,
That they were Agents free, and never knew
(Till now) the Popiſh Way was right and true:
That 'twas not forced, but a free Conſent,
As by their Hands and Seals is evident.
Some, alas! did it, and moſt foully fell,
To th' Grief of all their Friends that wiſh'd 'em well.
And after all, if theſe did e're repine,
'Twas ſoon imputed to them as a Crime.
If publick Maſs was ſcrupled any way,
Or dropping Beads when e're they went to pray;
Nay if a Sigh eſcap'd them, this vile Rout
Judg'd it Diſlike to what they were about;
They fin'd them preſently, and did amain
Send Soldiers to be lodg'd with them again.
All Sea-port Towns are ſtopt, that none might go
To tell the diſmal Stories that they know;
All hopes are gone of making Scapes by flight,
The frontier Countries watched Day and Night;
There's now no paſſing by a fain'd Excuſe,
Unleſs they could Certificates produce.
It would not do, and theſe muſt alſo ſay,
The Paſſengers are of the Romiſh Way:
Veſſels and Ships were ſearch'd, and Coaſts thoughout,
Bridges, High-ways, and Rivers round about;

Guards almoſt every where did lurking lie,
To ſee if they could Proteſtants eſpy.
Holland's *requir'd, (as it has been ſaid)*
To give up thoſe that there for refuge fled,
And ſtrictly charg'd they harbour ſhould no more,
Nor entertain his Subjects rich or poor:
Nay, ſome Attempts were made to bring thoſe home,
Who into foreign Parts were fled and gone,
That they (returning) might expoſed be,
Unto the greater Wrath and Cruelty
Of helliſh Monſters, who by every Dart,
Do ſhew the greater Malice of their Heart.
Whilſt theſe things acted were i'th Kingdom round,
A new Contrivance in the Court was found,
To juſtify their Doings, and to fix
Their former Cruelties by new Edicts.
For th' nulling of the Edicts late of Nants,
The Wits are all at work i'th Court of France:
Much time was ſpent in drawing up the Form,
Which threatned their Eſtates another Storm;
Some mov'd the King ſhould by his Power try,
Not only for to force the Laiety,
But Clergy-men, (a Truth, thô very ſtrange)
Their old Religion now at length to change,
And all Refuſers ſentenc'd to be ſent
Into perpetual Impriſonment.

ACROSTICKS.

GERVASE DISNEY; *Anagram*, I Sinner ſaved? Yes.

JERVASE DISNEY

I Sinner ſaved? Yes; *through Grace,*
Eternally to ſing,
Rich was the Love of Chriſt, who dy'd,
Valuing ſo mean a thing.
Ah, Sinner, ſtop! here make a ſtand,
See but how once it was,
Enough thou'lt ſee to humble thee,
Dejected Soul; alas!
In Sin conceiv'd, in Sin brought forth,
So many Sins ſo great,
Nought to be ſeen but Filthineſs,
Ev'n this was thy ſad State:
Yet notwithſtanding, God's Free-Love
Now pitying thy Caſe,
Has ſnatch't thee, Brand, out of the Fire,
Admire then Free-Grace.

GERVASE DISNEY; *Anagram*, I ſee Sin die ever.

JE

I T's Sin, *O Soul, would ruin thee,*
Ah then moſt conſtantly
Endeavour to oppoſe thy Sins
That thou mayſt ſee them die.

Rich

R *Rich was the Love of Chriſt above*
to ſhed his Blood for thee:
V *Value, O value this rich Grace,*
Which thus has made thee free.
A *Ah ſinful Soul, conſider well,*
And think but of thy Caſe;
S *Salvation then thou ſoon wilt ſay*
Can only be of Grace.
E *Eſcap't thou art, give God the Praiſe,*
Eternally now Sing;
D *Dear Chriſt did bleed and* die *for me,*
For me, ſo vile a thing.
I *In* Sin I *dare not wallow now,*
This ſhall be my Endeavour,
S *Since in my Blood God did ſay, Live,*
To ſee my Sins die ever.
N *Now mount, O Soul, in higheſt Praiſe,*
Let Heaven hear thee ſing;
E *Endleſs and Matchleſs was the Love*
Of Jeſus Chriſt my King.
Y *Yea, but dear Lord, I am ſo clogg'd*
By Sin, the Sinner's Fetter;
I cannot praiſe thee as I would,
In Heav'n i'll do it better.

MVSEVM BRITAN NICVM

An

An ELEGY on my Honoured Uncle Mr. GERVASE DISNEY, who died *April* 3, 1691.

SAints here on Earth find ſtill no Reſting-place,
Heav'n ripen'd Souls aſcend to Heaven apace;
Whilſt Others do below, with mournful Cries,
Thus celebrate their Fun'ral-Obſequies.
This has been England's *caſe long; latter Years*
Oft' yielding Matter of freſh Grief and Tears:
How many Jewels have we loſt of late,
Which did adorn our Engliſh *Crown and State?*
But have by haſty Death been ſnatch'd away,
Their Bodies now reduc'd to Duſt and Clay.
Yet thô ſuch Loſſes Friends on Earth muſt bear,
The Saints themſelves the greateſt Gainers are;
Whoſe Bodies more refin'd, again ſhall riſe,
Stript of their Droſs and their Infirmities;
United to their Souls, again ſhall ſing,
Eternal Hallelujahs to their King.

J. D.

FINIS.

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